

# REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

### Week ending the 4th July 1914.

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## PART I OF WEEKLY REPORT.

## List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st January 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Besborua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Alaukik Rahasya" (P) ...	Do. ...	Monthly	Kahirod Prasad Vidyabinode, Brahmin; age 55 years.	700
4	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 48 years.	500
5	"Ananda Sangit Patrika" (P)	Calcutta ...	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin; age 45 years.	300
6	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta, Hindu, Baidya; age 35 years.	300
7	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 37 years.	700
8	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 49 years.	1,000
9	"Aryya Kayastha Pratiba" (P)	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 73 years.	500
10	"Aryya Pratibha" (P)	...	...	...	...
11	"Aryyabartta" (P)	Do. ...	Do.	Hemendra Prasad Ghosh	300
12	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 24 years.	1,500
13	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen, Hindu, Baidya; age about 40 years.	600
14	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri, Brahmin; age 50 years.	700
15	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 38 years.	5,000
16	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
17	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy, Hindu, Brahmin; age 38 years.	500
18	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
19	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabinode, Hindu; age about 36 years.	300
20	"Bamabodhini Patrika" (P)...	Do. ..	Do.	Sukumar Dutt, Brahmo; age 43 years	700
21	"Bandana" (P) ...	Baidyabati	Do.	Hemendra Kumar Ray, Hindu, Vaidya; age 27 years.	700
22	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 56 years.	150
23	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Masumdar, Hindu, Brahmin; age 42 years.	900
24	"Bangaratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 29 years.	1,500
25	"Bangavasi" (N) ...	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
26	"Bankura Durpan" (N) ...	Bankura ..	Do.	Rama Nath Mukherji; age 53 years	450

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
27	"Bani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh; age 35 years	800
28	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Baidya; age 38 years.	600
29	"Basumati" (N) ...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 48 years.	12,000
30	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years	600
31	"Bharati" (P) ...	Calcutta ...	Do.	Srimati Swarna Kumari Devi Brahma; age about 48 years.	9,000
32	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne, Hindu, Brahmin	800
33	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahma; age 31 years.	450
34	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Rai Saheb Giris Chandra Bagchi ...	250
35	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Ghosh, Vidyabhushan Kayastha; age 38 years and Jaladhar Sen, Kayastha; age 50 years.	1,000
36	"Bidushak" (P) ...	Do. ...	Do.	Kshetra Nath Banerji, Brahmin; age 40 years.	600
37	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar, Satgope; age about 42 years.	300
38	"Bikrampur" (P) ...	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Baidya; age 34 years.	100
39	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 40 years.	900
40	"Birbhumi" (P) ...	Calcutta ..	Monthly	Kulala Prasad Mullick, Hindu; age 33 years.	1,500
41	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly	Satkowri Mukherji, Hindu, Brahmin; age 46 years.	700
42	"Brahman Samaj" (P) ...	Calcutta ...	Do.	Pandit Basanta Kumar Tarkanidhi ...	1,000
43	"Brahma Vadi" (P) ...	Barisal ..	Monthly	Monomohan Chakravarty, Brahma; age 52 years.	660
44	"Brahma Vidya" (P) ...	Calcutta ...	Do.	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta.	800
45	"Burdwan Sanjivani" (N) ...	Burdwan ...	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 32 years.	1,000
46	"Byabasa O Baniya" (P) ...	Calcutta ...	Monthly	Sachindra Prasad Basu, Brahma; age 36 years.	900
47	"Chabbis Pargana Varta-vaha" (N)	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya; age 30 years.	500 to 700
48	"Charu Mihir" (N) ...	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
49	"Chhatra" (P) ...	Dacca ...	Monthly	.....	500
50	"Chhatra Suhrid" (P) ...	Do. ...	Do.	.....	450
51	"Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dr. Dharendra Nath Halder, Hindu, Gandabanik; age 32 years.	1,000
52	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
53	"Chikitsa Tatva Vijnan" (P)	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 39 years.	200

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
54	"Chinsura Vartavaha" (N)	Chinsura ...	Weekly	Dina Nath Mukherji, Brahmin; age 48 years.	1,000
55	"Dainik Chandrika" (N) ...	Calcutta ...	Three issues a week.	Haridas Dutta, Hindu, Kayastha; age 48 years.	1,600
56	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vibari Chakravarty, Hindu, Brahmin; age 42 years.	800
57	"Darsak" (N) ...	Calcutta ...	Do.	Satis Chandra Bhattacharji, Brahmin; age about 39 years.	300
58	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
59	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
60	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji Hindu, Brahmin; age 61 years.	2,000
61	"Diamond Harbour Hitaishi" (N)	Diamond Harbour ...	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahiya; age 52 years.	2,500
62	"Dhruba" (P) ...	Do. ...	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 37 years.	800
63	"Education Gazette" (N) ...	Chinsura	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,000
64	"Faridpur Hitaishini" (N)	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 77 years.	900
65	"Galpa Lahari" (P) ...	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 36 years.	600
66	"Gambhira" (P) ...	Malda ...	Bi-monthly	.....	.....
67	"Gaud-duta" (N) ...	Do. ...	Weekly	Krishna Chandra Agarwallah, Hindu, Baidya.	400
68	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev, Kayastha; age 56 years.	500
69	"Hakim" (P) ...	Do. ...	Do.	Masihar Rahman, Muhammadan; age 31 years.	500
70	"Sri Gauranga Sevaka" (P)	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 56 years.	600
71	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
72	"Hindu Ranjika" (N) ...	Rajshahi ...	Do.	Kachimuddin Sarkar, Muhammadan; age 41 years.	290
73	"Hindu Sakha" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
74	"Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 8 others.	28,000
75	"Hitvarta" (N) ...	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
76	"Homeopathi-Prachar" (P)	Calcutta ...	Monthly	Probodh Chandra Banerji, Hindu, Brahmin; age 41 years.	1,000
77	"Islam-Abha" (P) ...	Dacca ...	Do.	Sheik Abdul Majid ..	1,000
78	"Islam-Rabi" (N) ...	Mymensingh	Weekly	Maulvi Naziruddin Ahmad, Muslim; age about 34 years.	700
79	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700
80	"Jagaran" (N) ...	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
81	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishta Bagehi, Hindu, Brahmin; age 29 years.	1,400
82	"Jangipur Sangbad" (N)	Murshidabad	Weekly	.....	...
83	"Janmabhumi" (P)	Calcutta	Do.	Jatindranath Dutta, Hindu, Kayastha; age 31 years.	300
84	"Jasohar" (N)...	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	...
85	"Jubak" (P)	Santipur	Monthly	Jnananda Pramanik, Brahmo; age 39 years.	500
86	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
87	"Jyoti" (N)	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
88	"Kajer Loke" (P)	Calcutta	Monthly	Saroda Prasad Chatterji, Brahmin; age 46 years.	...
89	"Kalyani" (N)	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 49 years.	...
90	"Kanika" (P)	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 38 years.	...
91	"Karmakar Bandhu" (P)	Calcutta	Do.	Banamali Seth, Hindu, Swarnakar; age 43 years.	...
92	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 69 years.	...
93	"Kayastha Patrika" (P)	Calcutta	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 66 years.	...
94	"Khulnavasi" (N)	Khulna	Weekly	Gopal Chandra Mukherji, Hindu, Brahmin; age 63 years.	...
95	"Krisnak" (P)	Calcutta	Monthly	Nikunja Behari Dutt, Kayastha, age 40 years.	...
96	"Kshristya Bandhav" (P)	Do.	Do.	Mathura Nath Nath	...
97	"Kushadaha" (P)	Do.	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 36 years.	...
98	"Mahajan Bandhu" (P)	Do.	Do.	Raj Krishna Pal, Hindu, Tambuli; age 44 years.	...
99	"Mahila" (P)	Do.	Do.	Rev. Braja Gopal Neogi, Brahmo; age 69 years.	...
100	"Mahisya Samaj" (P)	Do.	Do.	Narendra Nath Das, Hindu, Kaivarta	...
101	"Mahisya-Surhid" (P)	Diamond Harbour	Do.	Haripada Halder, Hindu, Kaivarta; age 81 years.	...
102	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	...
103	"Malancha" (P)	Calcutta	Monthly	Kali Prasanna Das Gupta	...
104	"Manasi" (P)	Calcutta	Do.	Subodh Chandra Dutt and others, Hindu, Kayastha; age 37 years.	...
105	"Mandarmala" (P)	Calcutta	Do.	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 56 years.	...
106	"Medini Bandhab" (N)	Midnapore	Weekly	Devdas Karan, Hindu, Sadgope; age 46 years.	...
107	"Midnapore Hitaishi" (N)	Do.	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 37 years.	...

Circulation	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>Bengali—continued.</i>				
	108	"Moslem Hitaishi" (N) ...	Calcutta ...	Weekly	Shaikh Abdur Rahim and Mozummul Haque.	6,300
1,400	109	"Muhammadi" (N) ...	Do. ...	Do.	Muhammad Akram Khan, Musalman; age 39 years; and Maulvi Akbar Khan.	About 1,400
30	110	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarkar, Brahmo; age 39 years.	1,000
6	111	"Murshidabad Hitaishi" (N)	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 49 years.	500
1,400	112	"Nabagraha Prasanga" (P) ...	Mymensingh	Monthly	.....	.....
2,000	113	"Nandini" (P) ...	Howrah ...	Do.	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	500
3	114	"Nitya Mandir" (P) ...	Calcutta ..	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 40 years.	500
1	115	"Navya Banga" (N) ...	Chandpur	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 25 years.	500
1	116	"Nayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji, Brahmin; age 47 years.	2,800
1	117	"Navya Bharat" (P) ...	Do. ...	Monthly	Devi Prasanna Ray Chowdhuri, Brahmo; age 61 years.	1,000 to 1,500
1	118	"Nihar" (N) ...	Contai ...	Weekly	Madu Sudan Jana, Brahmo; age 45 years.	500
1	119	"Noakhali Sammilani" (N)	Noakhali Town	Do.	Fazlar Rahman, Muhammadan	500
1	120	"Pabna Hitaishi" (N) ...	Pabna ...	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
1	121	"Pallichitra" (P) ...	Bagerhat	Monthly	Ashu Tosh Bose, Hindu, Kayastha; age 36 years.	About 500
1	122	"Palli Prasun" (P) ...	Joynagore, 24-Parganas district.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500
1	123	"Pallivashi" (N) ...	Kalna ...	Weekly	Sasi Bhusan Banerji, Hindu, Brahmin; age 49 years.	300
1	124	"Pallivarta" (N) ...	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 43 years.	500
1	125	"Pantha" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	800
1	126	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
1	127	Prabahini (N) ...	Calcutta ...	Weekly	.....	.....
1	128	"Paricharak" (N) ...	Do. ...	Bi-weekly	Kailas Chandra Sarkar; age 39 years	900
1	129	"Prachar" (P) ...	Jayanagar	Monthly	Rev. G. C. Dutt, Christian; age 47 years.	1,400
1	130	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly	Purna Chandra Chakravarti, Kaivarta; Brahmin; age 31 years.	200
1	131	"Prasapati" (P) ...	Do	Monthly	Jnanendra Nath Kumar ...	750
1	132	"Prabhat" (P) ...	Do. ...	Do.	Devendra Nath Mitra ...	200
1	133	"Prakriti" (P) ...	Do. ...	Do.	Devendra Nath Sen ...	1,000
1	134	"Prantavasi" (N) ...	Netrokona	Fortnightly	Joges Chandra Chowdhuri, Brahmin.	800
1	135	"Prasun" (N) ...	Katwa ...	Weekly	Banku Behari Ghosh, Goala; age 42 years.	645

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
136	"Pratihar" (N) ...	Berhampore ...	Weekly ...	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 66 years.	506
137	"Prativasi" (P) ...	Calcutta ...	Monthly ...	Satya Charan Mitra, Kayastha; age 32 years.	500
138	"Pravasi" (P) ...	Do. ...	Do. ...	Ramananda Chatterji, M.A., Brahmo...	5,000
139	"Priti" (P) ...	Do. ...	Do. ...	Pransankar Sen, M.A., Hindu, Baidya; age 30 years.	300
140	"Puspodyan" (P) ...	Do. ...	Do. ...	Jnanendra Nath Bose ...	200
141	"Bahasya Prakas" (P) ...	Do. ...	Do. ...	Purna Chandra De, Subarnabanik; age 33 years.	300
142	"Rajduti" (P) ...	Do. ...	Do. ...	Rev. Rasha Maya Biswas, Christian; age 31 years.	500
143	"Rangpur Darpan" (N) ...	Rangpur ...	Weekly ...	Sarat Chandra Majumdar, Hindu, Brahmin; age 47 years.	400
144	"Rangpur Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly ...	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansl.	500
145	"Ratnakar" (N) ...	Asansol ...	Weekly ...	Abdul Latif, Muhammadan; age 47 years.	200
146	"Sadhak" (P) ...	Nadia ...	Monthly ...	Satis Chandra Viswas, Hindu, Kai-varta; age 32 years.	200
147	"Sahitya" (P) ...	Calcutta ...	Do. ...	Suresh Chandra Samajpati, age about 46 years.	3,000
148	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly ...	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste; age 49 years.	1,800
149	"Sahitya Sanghita" (P) ...	Do. ...	Monthly ...	Shyama Charan Kaviratna, Brahmin; age 60 years.	500
150	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatho Nath Sanyal, Hindu, Brahmin; age 34 years.	2,000
151	"Saji" (P) ...	Calcutta ...	Do. ...	.....	.....
152	"Samaj" (P) ...	Do. ...	Do. ...	Radha Govind Nath ...	700
153	"Samaj Bandhu" (P) ...	Do. ...	Do. ...	Adhar Chandra Das ...	450
154	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satis Chandra Roy ...	300
155	"Samay" (N) ...	Calcutta ...	Weekly ...	Jnanendra Nath Das, Brahmo; age 60 years.	700
156	"Sammilani" (P) ...	Do. ...	Quarterly ...	Kunja Behari Das, a barber by caste.	200
157	"Sammilani" (N) ...	Do. ...	Fortnightly ...	Kali Mohan Bose, Brahmo, age about 41 years.	300
158	"Sammilani" (P) ...	Do. ...	Monthly ...	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 46 years.	450
159	"Sandes" (P) ...	Do. ...	Do. ...	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300
160	"Sanjivani" (N) ...	Do. ...	Weekly ...	Sivanath Sastri, M.A., and others ...	6,000
161	"Sansodh ni" (N) ...	Chittagong ...	Do. ...	Kasi Chandra Das Gupta, Brahmo; age 60 years.	400
162	"Santan" (P) ...	.....	Monthly ...	.....	.....
163	"Santi" (P) ...	Do. ...	Do. ...	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 36 years.	200
164	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha; age 49 years.	500
165	"Samsar Suhrid" (P) ...	Do. ...	Do. ...	Sarat Chandra Dev, Kayastha; age 49 years.	400
166	"Sebak" (P) ...	Dacca ...	Do. ...	Rajani Kanta Guha, Brahmo; age 44 years.	300
167	"Senapati" (P) ...	Calcutta ...	Do. ...	Rev. W. Carey; age 67 years ...	200

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Benjali</i> - continued.					
168	Serampore (N) ...	Serampore ...	Fortnightly ...	Ganendra Nath Kayar, a Satgope by caste; age 32 years.	...
169	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha; age 39 years.	400
170	"Saurabha" ...	Mymensingh ...	Do. ...	Kedar Nath Majumdar ...	1,000
171	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A., B.Sc., Baidya; age 39 years.	200
172	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey; age 57 years ...	125
173	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury; age 36 years.	1,000
174	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinash Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
175	"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly ...	Manmatha Nath Chakravarti ...	500
176	"Snehamayi" (P) ...	Dacca ...	Do. ...	Revd. A. L. Sarkar ...	300
177	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo; age 37 years.	250
178	Sri Nityananda Sebak (P) ...	Murshidabad ...	Do. ...	Avinash Chandra Kavyatirtha, Brahmin; age 46 years.	400
179	Sri Boishnav Dharma Prachar (P).	Burdawn ...	Do. ...	Krishna Behari Goswami.	...
180	"Sri Sri Vaishnava Sangini" (P)	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnav; age 31 years.	400
181	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." (N)	Do. ...	Weekly ...	Rasik Mohan Chakravati, Brahmin; age 41 years.	17,000
182	"Subarna-banik" (N) ...	Do. ...	Do. ...	Kiran Gopal Sinha, Hindu, Subarna-banik; age 30 years.	1,000
183	"Suhrid" (N) ...	Bakarganj ...	Fortnightly ...	Rama Charan Pal, Hindu, Kayastha	...
184	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha; age 40 years.	500
185	"Suhrid" (P) ...	Calcutta ...	Do. ...	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 37 years.	300
186	"Suprabhat" (P) ...	Do. ...	Do. ...	Sm. Kumudini Mittra, Brahmo; age 30 years.	200
187	"Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 39 years.	500
188	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo; age 28 years.	300
189	"Surabhi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
190	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste; age 41 years.	500
191	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, M.B. ...	4,500
192	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others, Hindu, Tambuli; age 36 years.	300
193	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., Brahmo, age 40 years.	500
194	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu; age about 41 years	600
195	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore, Brahmo, age 52 years.	300
196	"Teli Bandhav" (P) ...	Howrah ...	Do. ...	Bahir Das Pal, Hindu, Teli; age 39 years.	2,500
197	"Toshini" (P) ...	Dacca ...	Do. ...	Anukul Chandra Gupta, Sastri; age 42 years.	1,350

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
198	"Trade Gazette" (P)	Calcutta	Monthly	Kamal Hari Mukherji	900 to 2,000
199	"Triveni" (P)	Basirhat	Do.	Satis Chandra Chakravarti, Brahmin; age 40 years	100
200	"Tripura Hitaishi" (N)	Comilla	Weekly	Kamaniya Kumar Singha, Brahmo; age 26 years.	450
201	"Uchchasa" (P)	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha; age 33 years.	150
202	"Udbodbana" (P)	Do.	Do.	Swami Saradananda	1,500
203	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami, Brahmin, age 48 years.	3,000 to 10,000
204	"Upasana" (P)	Murshidabad	Do.	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	300
205	"Utsav" (P)	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	100
206	"Vasudha" (P)	Do.	Do.	Banku Behari Dhar, Baidya	500
207	"Yamuna" (P)	Do.	Do.	Phanindra Nath Pal, B.A., Kayastha; age 30 years.	900
208	"Yogi Sakha" (P)	Do.	Do.	Adhar Chandra Nath, Yogi; age 50 years.	750
209	"Yubak" (P)	Santipur	Do.	Yogananda Pramanick, Brahmo; age 39 years.	500
210	"Vartavaha" (N)	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin; age 43 years.	600
211	"Vijaya" (P)	Calcutta	Monthly	Bipin Chandra Pal and others	700
212	"Viswadut" (N)	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	2,000
213	"Viswavarta" (N)	Dacca	Do.	Abinas Chandra Gupta, Vaidya; age 37 years.	6,000
<i>English-Bengali.</i>					
214	"Ananda Mohan College Magazine." (P)	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
215	"Bangavasi College Magazine" (P)	Calcutta	Do.	G. C. Basu	600
216	"Dacca College Magazine" (P)	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510
217	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhushan Dutt Roy, Baidya; age 47 years.	600
218	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
219	"Fratern"	Calcutta	Quarterly	Rev. W. E. S. Holland	200
220	"Jagannath College Magazine." (P)	Do.	Monthly	Lalit Mohan Chatterji, Brahmo	700
221	"Rajshahi College Magazine" (P)	Dacca	Quarterly	Board of Professors, Rajshahi College	300
222	"Rangpur Dikprokash" (N)	Rangpur	Weekly	Jyotish Chandra Majumdar, Brahmin; age 36 years.	300
223	"Rajya" (N)	Fardipur	Do.	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
224	"Scottish Churches College Magazine." (P)	Calcutta	Five issues in the year.	Rev. J. Watt, M.A.	1,200
225	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	500

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
0 to 2,000	226	<i>Garo.</i> "Achikni Bibeng" (P) ...	Calcutta ...	Monthly	R. G. Phillips ...	580
100	227	"Phring Phring" (P) ...	Do. ...	Do.	D. Medonald ...	400
480	228	"Agraval" (P) ...	Do. ...	Monthly	Ohuni Lal, Agarwalla ...	200
180	229	<i>Hindi.</i> "Bharat Mitra" (N) ...	Calcutta ...	Do.	Babu Ram Parat Kar, Hindu, Brahmin; age 32 years.	3,000
1,500	230	"Bir Bharat" (N) ...	Do. ...	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 31 years.	1,500
3,000 to 10,000	231	"Chota Nagpur Dait Patrika" (P)	Ranchi ...	Monthly	Rev. E. H. Whitley, Christian ...	480
300	232	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily	Babu Ram Parat Kar, Hindu, Brahmin; age 32 years.	600
100	233	"Daragar Daptar" (P) ...	Do. ...	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 28 years.	800
500	234	"Hindi Vangabasi" (N) ...	Do. ...	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 38 years.	5,500
900	235	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	580
750	236	"Manoranjan" (P) ...	Do. ...	Do.	Ishwari Prosad Sharma, Hindu, Brahmin; age 50 years.	500
500	237	"Sevak" (P) ...	Do. ...	Do.	Nawab Zadik Lal, Brahmin; age 31 years.	500
600	238	<i>Parvatiya.</i> "Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhun, Christian; age 61 years.	400
700	239	<i>Persian.</i> "Hablul-Matin" (N) ...	Calcutta ...	Weekly	Saiyid Jelaluddin, Muhammadan; age 62 years.	1,000
2,000	240	<i>Poly-lingual.</i> Printers' Provider" (P) ...	Calcutta ...	Monthly	S. T. Jones ...	500
6,000	241	"Sadhu Samvad" (P) ...	Howrah ...	Do.	Nilananda Chatterji, B.L.; age 36 years	350
300	242	<i>Sanskrit.</i> "Vidyodaya" (P) ...	Calcutta ...	Monthly	Hrishikes Sastri ...	500
500	243	<i>Bengali-Sanskrit.</i> "Aryya Prabha" (P) ...	Chittagong	Monthly	Kunja Behari Tarasiddhanta, Brahmin.	500
1,200	244	"Hindu Patrika" (P) ..	Jessore ...	Do.	Rai Yadu Nath Masumdar Bahadur, Barujibi; age 61 years.	940
200	245	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do.	Hari Mohan Das Thakur ...	400
700	246	<i>Urdu.</i> "Al-Hilal" (N) ...	Calcutta ...	Weekly	Maulana Abul Kalam Asad, Muhammadan; age 27 years.	1,000
300	247	"Tandrut" (P) ...	Do. ...	Monthly	.....	.....
300	248	"Negare Basam" (P) ...	Do. ...	Do.	Muhammad Sayed Hossan Askari, M.A., age 26 years and another.	.....
1,200	249	<i>Uruga.</i> "Utkal Varta" ...	Do. ...	Weekly	.....	.....
500						

*Additions to, and alterations in, the list of Vernacular Newspapers, as it stood on 1st January 1914.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Jangipur Samvad"	Murshidabad, Raghunathgunge.	Weekly	.....	.....
2	"Hablul Matin"	Calcutta	Do.	.....	.....

## I.—FOREIGN POLITICS.

THE *Nayak* [Calcutta] of the 25th June gives a summary of the incidents which have up to the present occurred in South Africa and Canada in connection with the Indian question and says:—

NAYAK,  
June 25th, 1914.

"Ill treatment of Indians in English colonies." The Government of India has behaved quite honourably throughout in this matter. The unfortunate Indians themselves are responsible for their present misery and humiliation. While Foreigners are making fortunes by trading and working in their native country, the Indians are running to other countries for their livelihood. However that may be, the situation in Canada has become very serious. It has greatly irritated the Hindu mind everywhere. Japan also is taking an interest in the matter. It is hoped that the Government of Canada, the Imperial Government and the Government of India will treat the matter with becoming judgment and statesmanship. May the all-merciful God help the poor Indians!

2. The *Basumati* [Calcutta] of the 27th June says that the more the Indians are showing their personality the more are the English colonials being inspired with ill-feeling against them. Even in England the people are no longer so friendly to them as they were before. There is, however, one thing to be considered in this connection. What is the condition of the Indians in their own country? Are they not treated as mere boys by their rulers? How then can they expect to be honoured in foreign lands.

BASUMATI,  
June 27th, 1914.

3. The *Pravasi* [Calcutta] for the month of Asarh 1321 (B.E.) referring to the "Komagata Maru" incident remarks:— The British Empire will be a mere name unless all its subjects can travel and reside freely in all its parts. And if Indians are to be excluded from any part of the Colonial Empire, India should have authority to enforce a similar exclusion against colonials. Let a Resolution be moved repeatedly in the Supreme Legislative Council at Delhi urging such exclusion. Unless we are strong and powerful in our own country, we cannot expect foreigners to respect and fear us. And a people cannot be strong who are not healthy, well educated and animated by a common impulse.

PRAVASI,  
Asarh 1321, B.E.

4. The *Namai Muquddas Hablul Matin* [Calcutta] of the 22nd June publishes a letter from its correspondent from Salonika in the course of which he remarks that up to this time the only source of information about the affairs in the Balkans was the writings emanating from European writers, who have so totally misrepresented facts that the Turk has come to be looked upon as a veritable tyrant. The facts are however otherwise. The Balkan war has brought to light the real truth. It goes on to show that the policy which the Servians and Greeks have been following in Macedonia, and Salonika in regard to their Moslem subjects will very soon wipe them out from these places. It quotes specific instances of the highhandedness perpetrated upon Moslem citizens.

NAMAI MUQUDDAS  
HABUL MATIN,  
June 22nd, 1914.

5. The *Namai Muquddas Hablul Matin* [Calcutta] of the 22nd June publishes a letter from Constantinople in the course of which the correspondent notices a change in the diplomatic relationship of the various Powers at Constantinople. About ten years ago England and Russia were very much in prominence and there was a great deal of rivalry amongst them. Their influence is daily on the decrease. Their place have now been taken by France and Germany. Germany has taken entire possession of the army, while France has got a complete hold of the finances of the Porte. The rivalry which was once visible between England and Russia has now been replaced by that between France and Germany.

NAMAI MUQUDDAS  
HABUL MATIN,  
June 22nd, 1914.

At the same time it cannot be said that other Powers have been sitting idle. Austria and Italy have fastened their entire attention on the Balkans,

while Russia has been trying to increase her influence in Armenia and Asia Minor. England has mostly diverted her attention to Irak and Arabian Islands and does not pay much attention to Constantinople. Turkey on the other hand seeks to perpetuate the rivalries and not a day passes when it does not present fresh agreements and contracts before the Powers. So long as this rivalry exists between the Powers Turkey has much to gain from it. She has therefore diverted her attention to the equipment of her army and her navy.

NAMAI MUQUDDUS  
HARUL MATIN.  
June 22nd, 1914.

6. The *Namai Moquddas Harul Matin* [Calcutta] of the 22nd June takes note of the criticism which the *Times* has passed on the new foreign policy of Britain as propounded by Mr. Churchill and Sir Edward Grey and which has led them to accept the new oil contract in Persia.

This diplomatic move on the part of Britain in contravention of the Anglo-Russian convention and the silence of Russia at this juncture are very striking. The intention of Russia in reality has been firstly to extend her territories up to the Indian Frontier and secondly to acquire a port on the Persian Gulf. The new move on the part of England has however made the realization of this object on the part of Russia very remote.

Without doubt the new Persian oil contract is very harmful to Persian interests and also financially and politically injurious to England. It quotes the view of Lord Kitchener regarding the territorial expansion of England as being objectionable from a military standpoint and as highly prejudicial to English interests.

It then goes on to say that England has very well succeeded in convincing both Russia and Germany as to the advisability of her present political move. In the opinion of the paper this will prove harmful to England. On the other hand England will profit a good deal by maintaining the integrity of Persia, neither taking any portion of Persia for herself nor allowing others to do likewise, as England is fully aware that if she takes even a grain of sand there Russia and Germany will at once appropriate to themselves more than four times that quantity.

HINDI BANGAVASI.  
June 22nd, 1914.

7. The *Hindi Bangavasi* [Calcutta] of the 22nd June says that Russians have made a new move in Persia. Russians entered the country on the north side, some years ago when

anarchy prevailed in Persia, under the pretext of safeguarding their trade interests. England did likewise in the south not only for the protection of trade but also checking the further progress of Russia towards the Gulf with the result of endangering India. This led to the signing of the Anglo-Russian convention by which both Russia and England bound themselves not to interfere with the integrity of Persia or with the internal government of that country. Russians have been always notorious for breaking their pledges. They have done so again. They have begun realising octroi rates and other taxes in Azarbaijan. Who can say with certainty that Russia will not take entire possession of North Persia to-morrow?

HINDI BANGAVASI.  
June 22nd, 1914.

8. The *Hindi Bangavasi* [Calcutta] of the 22nd June is surprised to find that France has not yet been able to restore order in Morocco. It suggests that other European Powers ought to interfere and put a stop to the further prevalence of disorder in that State.

## II.—HOME ADMINISTRATION.

### (a)—Police.

DARSHAK.  
June 26th, 1914.

9. Referring to the alleged indignity offered by the Amritsar police to Lala Narayandas Khanna, a rich and highly respectable cotton merchant well-known in the Punjab and Bengal, the *Darshak* [Calcutta] of the 26th June says that if the allegation is true, the offending Police Inspector should be severely punished.

10. The *Bangavasi* [Calcutta] of the 27th June narrates how recently the

BANGAVASI,  
June 27th, 1914.

"Bhajan (Worship) stopped"  
at Sitarampur Station.

Hindu constables of the railway police at Sitarampur Station were having a recitation of the Bhagabat in their private quarters. One day the European Station Master sent up his Moslem Ticket Collector to get the constables to stop that recitation. The constables declined to stop, whereupon the Station Master himself went into the sacred enclosure where the ceremony was being held with his shoes on and broke up the earthen pot.\* He wanted the constables to demolish the Vedi (Dais) they had raised but they declined to do this, and later on resigned in a body. Subsequently they withdrew their resignations and submitted a memorial to the Superintendent of Police. The matter is most serious and demands prompt inquiry from the higher authorities.

\* Which was the sacred symbol of the worship which was going on.

11. The *Hitavadi* [Calcutta] of the 26th June also mentions the incidents

HITAVADI,  
June 26th, 1914.

"Might of a whiteman at Sitarampur: Interference with religious observance."

narrated in the above paragraph adding the further remark that the offending Station Master is contemplating going away on leave for a year.

12. The *Moslem Hitaishi* [Calcutta] of the 26th June complains that the

MOSLEM HITASHI,  
June 26th, 1914.

"Lawlessness at the Durmot station on the Singjani and Fulchhari Railway."

Hindu Station Master and Assistant Station Master of the Durmot station on the Singjani-Fulchhari Railway treat Musalmans very shabbily. If any Musalman enters the station out of mere curiosity to see the new line, the Assistant Station Master insults and detains him in the station till he pays something to gratify him. The Station Master is also in the habit of catching vendors of articles passing along the station road and taking articles from them at exceedingly low prices. Musalman passengers, even if they are 1st and 2nd class ones, are not allowed to sit in the chairs in the station. But even third class Hindu passengers are allowed to do so. The station remains always full with the Hindu friends of the station staff, and such friends are often found even to do the work of the staff. In fact, Hindus are all in all in the station and Musalmans are insulted and humiliated in all sorts of ways. The attention of the authorities is drawn to the matter.

13. The *Ananda Bazar Patrika* [Calcutta] of the 25th June writes that

ANANDA BAZAR  
PATRIKA,  
June 25th, 1914.

"Terrible outrage at Puri."

some days ago, some pigeons on the tomb of Haridas at Niskinchan, a part of Puri sacred to Vaisnavs, were shot to death by somebody from the neighbouring house of two zamindars of Boinehee, Babus Kasipati and Pasupati Mukherji. It is a great pity that an outrage like this should be committed by Hindus. Government ought to punish the scoundrel who can offend the religious susceptibilities of his fellow-citizens in this fashion.

14. The *Hitavadi* [Calcutta] of the 26th June notices the incident

HITAVADI,  
June 26th, 1914.

"Taking of animal life at Puri."

noticed in paragraph above, and remarks:— It is a matter for no small regret that men calling themselves Hindus should do such reprehensible deeds. Will not the authorities adopt measures of redress promptly?

15. The *Dainik Bharat Mitra* [Calcutta] of the 24th June, in referring to

DAINIK BHARAT  
MITRA,  
June 25th, 1914.

What has become of the Press Act?

the insinuations which the Anglo-Indian papers like the *Statesman* have been making regarding the movement which has been started to petition the Secretary of State for India for an extension of Lord Hardinge's Viceroyalty, doubts whether the Press Act is still in force. It does not understand why is it not brought into operation against the Anglo-Indian papers, which do not hesitate to cast aspersions even on the representative of the King. It also observes that Indian papers and authors feel its effect very badly nearly every week in the year, while the Anglo-Indian papers are allowed to vilify with impunity the religion of the Hindus and Muhammadans.

16. The *Bangavasi* [Calcutta] of the 27th June refers to the two recent

BANGAVASI,  
June 27th, 1914.

"Suicide in a police lock-up."

cases of suicide in the police lock-up in Calcutta—one of a European at Lal Bazar, where foul play was suspected by the man's wife and the other of one Dhirendranath Dutt at Jorabagan. Let Lord Carmichael inquire into this matter promptly.

**BASUMATI,**  
June 27th, 1914.

17. Referring to the Etwa case the *Basumati* [Calcutta] of the 27th June says:—

"Misdeeds of the Police"—the Etwa case.

Only a small percentage of such cases of oppression come to the knowledge of the authorities and the public. Policemen commit oppressions with the idea that very few people have the courage to complain or give evidence against them. The authorities will, therefore, do well to increase the facilities of complaining against the police. Again, although Government is taking educated men in the police service, the service will not be adequately reformed so long as the higher officers in it will not be willing to mix and capable of mixing courteously with the public.

(b)—Working of the Courts.

**BANGAVASI,**  
June 27th, 1914.

18. The *Bangavasi* [Calcutta] of the 27th June writes that recently one Basarat Ali of Comilla was fined Rs. 40 for demolishing three images of the goddess Kali. The punishment seems inadequate and Government

Inadequate sentence for the demolition of a Hindu image at Comilla.

should call for the papers of this case.

**HINDI BANGAVASI,**  
June 29th, 1914.

19. The *Hindi Bangavasi* [Calcutta] of the 29th June says that Mr. Meredith the Bailiff who figured so largely in the Sanjivani Dasi case and in defending whom Government has spent a large sum of money, is in trouble

Mr. Meredith, the Bailiff in fresh trouble.

again over the arrest of a Marwari in pursuance of a Small Cause Court order. How much more is Government going to spend in defending him again? What special qualifications has this man who did not desist from dishonouring a respectable Hindu lady, that Government is much in love with him and anxious to retain him in service?

**BANGAVASI,**  
June 27th, 1914.

20. The *Bangavasi* [Calcutta] of the 27th June, refers to the recent fresh complaint made against Bailiff Meredith of having forced an entry into the female apartments of the

house of one Radhakishen Mull while about to arrest one Mohan Lal. Is Government going to pay for Meredith's defence in this case also? And why is he still retained in service after his conviction in the case of Sanjivani Dasi?

**BANGAVASI,**  
June 27th, 1914.

21. Referring to the question of the admission of High Court vakils to the rank of advocate the *Bangavasi* [Calcutta] of the 27th June suggests the selection of certain eminent

"High Court Vakils."

Vakils for the rank of advocate so that they may take precedence of barristers who are their juniors. It will enable litigants to utilise the services of eminent vakils along with those of barristers.

(d)—Education.

**SANJIVANI,**  
June 25th, 1914.

22. The *Sanjivani* [Calcutta] of the 25th June takes exception to the appointment of Mr. Smith as Professor of History

"Is it not unfair?"—Professor in the Patna College over the head of Jadunath Sarkar superseded.

Babu Jadunath Sarkar, a profound student of history and a well known author of historical works. Mr. Smith continues the writer, first won his laurels by supporting Mr. Sharp's decision dismissing Mr. Rasul, Dr. Suhrawardy and Mr. Jayaswalla from Lecturerships of the Calcutta University.

**DAINIK BHARAT MITRA,**  
June 25th, 1914.

23. The *Dainik Bharat Mitra* [Calcutta] of the 25th June takes note of the injustice which has been done to Jadunath

Jadunath Sarkar's supersession.

Sarkar, professor of Patna, by placing over his head Mr. Owston Smith a junior educational officer who has been recently appointed a professor of that institution.

**RANGPUR DIKPRAKASH,**  
June 21st, 1914.

24. The *Rangpur Dikprakash* [Kakina] of the 21st June writes:—

The virtue of colour.

Only the other day Mr. Sharpe declared that in the Education Department there should be no

colour question. But in this world, practice is rarely found tallying with profession.

In India, Indian history is the most important subject of study, for no nation can progress unless it knows its own past. In order to make researches into the Hindu and Moslem periods of Indian history, one must be a Sanskrit or Persian and Arabic scholar. Professor Jadunath Sarkar is a man who has done original work in this branch of Indian history and he has 15 years' service to his credit. Nevertheless he has recently been superseded by an Oxford M.A. who belongs to the Indian Education Service. Nobody knows of any original research work in history done by him. If the Indian Education Service is meant to be a preserve for Europeans only, let there be no talk about the Education Department having nothing to do with the colour question. This colour prejudice we have seen operating in the cases of Mr. Percival and Dr. P. C. Ray. So it is needless to expect it would be otherwise in Jadu Babu's case.

25. The *Basumati* [Calcutta] of the 27th June also writing in the same strain on the appointment of Mr. Smith as Professor of History in the Patna Colleges says:—

BASUMA I,  
June 27th, 1914.

The virtue of colour.

We are unwilling to believe that the appointment is Mr. Smith's reward for his support of Government's action in dismissing Dr. Suhrawardy and others. Is it then Babu Jadunath Sarkar's colour which has led to his supersession by a white man? If even men of Jadu Babu's intellectual calibre are treated in this manner, brilliant Indians will in future think twice before entering the Education Service.

26. The *Bir Bharat* [Calcutta] of the 23rd June suggests that the Tol Department of the Sanskrit College should be put under the management of a committee consisting of learned pandits from all parts of the Presidency. It does not approve of Sir Ashutosh Mukherjee remaining its president as he favours widow remarriage.

BIR BHARAT,  
June 23rd, 1914.

Tol department of the Sanskrit College.

27. The *Bir Bharat* [Calcutta] of the 23rd June approves of the affiliation of the Sanskrit College to the M.A. Standard on the ground that it will militate against the teaching of Sanskrit at the University.

BIR BHARAT,  
June 23rd, 1914.

Affiliation of the Sanskrit College to the M. A. Standard.

28. The *Hindi Bangavasi* [Calcutta] of the 22nd June deals with the scanty arrangements which at present exist for imparting agricultural and especially technical education in this country. India stands much in need of this sort of education but there is great paucity of books on these subjects. It appreciates the increased interest in agriculture lately evinced by the Government of India. It concludes by exhorting Britain to make arrangements for technical education in this country in the same way as it has already done for general and agricultural education.

HINDI BANGAVASI,  
June 22nd, 1914.

Technical and Agricultural education in India.

29. The *Maldaha Samachar* [Malda] of the 17th June urges that Malda should be recognised as a centre for holding the Matriculation Examination. Students of this district have now to go to Rajshahi the communication with which is rather difficult. Since petty places like Bogra and Patna are centres, there is no reason why Malda also should not be one.

MALEDHA SAMACHAR,  
June 17th, 1914.

\* A centre for the Matriculation Examination.

30. The *Moslem-Hitaishi* [Calcutta] of the 26th June complains that in the Burdwan Division Hindus are being appointed in the places of Musalman Sub Inspectors of Schools on the plea that Musalman graduates or Musalman under-graduates, who have passed the Intermediate test with three years' experience in teaching are not forthcoming for the posts. Mere Intermediate passes are no longer considered sufficient for Musalmans. Yet at Arambagh a Hindu Inspecting I and it has been officiating in the post vacated by a Musalman Sub-Inspector for many months. A post vacated by a Musalman Sub-Inspector at Kalna is also being filled up by a Hindu. Is all this just? Considering the pay and prospects of Sub-Inspectorships of Schools, Musalman graduates cannot be expected to come forward for them.

MOSLEM HITAIISHI,  
June 26th, 1914.

Musalman Sub-Inspectors of Schools in the Burdwan Division

PRAVASI,  
Asarh 1321 (B.E.)

31. The *Pravasi* [Calcutta] for the month of Asarh 1321 (B.E.) writes:—

"Primary Education in Mymensingh."

Recently there has been a diminution in the number of primary schools and students receiving primary instruction in Mymensingh district. And this inspite of Mr. Montagu's assurance that there is soon to be a large expansion of primary education. When is that to be? It is no use arguing that the fewer schools and scholars of to-day are more efficient and better equipped than the schools and scholars of yesterday. Government is bound to provide the best education in the best schools to all the population. This is an obligation which all civilised Governments discharge. It can never be just that while one village is to have a good school, another village is to go without one. It is no favour that the people ask from Government in begging to be provided with education. They have a right to demand it of Government. What is wanted is more schools as well as improved schools. Government can spend money freely when it has a pet project like the creation of new capitals at Bankipore and Dacca. Yet when educational improvement is to be effected it must necessarily imply the abolition of some existing schools. How is that? Good school buildings and expensive blackboards made in England are not essential to improved education. In this country pupils were instructed in the open air under shady trees; they never sat on wooden benches and their education never suffered in consequence. The inspecting staff has been strengtened considerably, but the number of schools to be inspected remains much the same.

The local papers in each district ought to see whether in any other district in Bengal, there has been a diminution in the number of primary schools as in Mymensingh. And let them take census of villages in their district without a pathsala, where 30 students for such an institution can be brought together.

(e)—Local Self-Government and Municipal Administration.

FARIDPUR HITASHINI,  
June 23rd, 1914.

32. The *Faridpur Hitashini* [Faridpur] of the 23rd June writes that the

"Wants of Faridpur."

District Board spends too large a part of its income on roads. What is wanted is that more money should be spent on improving the drainage and facilities for water-supply in all parts of the district, specially in the south, which has been much neglected in the past.

(f)—Questions affecting the land.

ANANDA BAZAR  
PATRIKA,  
June 25th, 1914.

33. The *Ananda Bazar Patrika* [Calcutta] of the 25th June has

"Unrest caused by settlement" operations.

a communicated article from Sudarsan Chandra Biswas of Habashpur, Faridpur, which may be thus noticed:—

The settlement operations in Faridpur district began eight years ago and are still unfinished. Against local usage, the *bargaits* here have been granted the status of permanent ryots. As a matter of fact, they are merely agricultural labourers, who get half the crops for supplying labour and implements. They never spend any money of their own on the upkeep of the boundaries of their holding, or in enforcing possession and the like. So they can possibly have no permanent rights to their holdings. In the past, the *jotdar* used to eject a *bargait* if he failed to cultivate the holding satisfactorily by giving him previous notice in the month of *Kartik*. Now after this settlement, they will refuse to leave their holdings, since they have got the status of permanent ryots. So, if they fail to supply their share of the crops, they cannot now be ejected and suits have to be instituted against them. The Settlement Officers have told the *bargaits* that they are ryots and so the *bargaits* in possession now create a riot if they are sought to be ejected from their holding. On the other hand, these poor *bargaits* who cannot cultivate their holdings for lack of cattle and agricultural implements are being sorely harassed by *jotdars* with the effect of realising from them their share of the

crops. Thus inconvenience and unrest have resulted from these settlement operations. In the past *bargais* were afraid of ejection if they failed to pay up their half share of the crops produced. Now they imagine they cannot be ousted by the *jotdar* even for such remissness. Thus their thievish proclivities have been encouraged.

Now, the *jotdars* bought their holdings at great expense and they have farmed them out in part and retained part under direct control to be cultivated on the *bhag chas* system. Part of this land under direct control they occasionally lease out in return for *salami*, when they are in need of money. That now becomes impossible, for if the *bargais* have the permanent rights to their holdings no ryots will ever lease out a holding from a *jotdar* in return for a *salami*. Why will he pay any heavy *salami* if he cannot cultivate the holding with his own hand? Ryots have thus lost the right of leasing out holdings from *jotdars*, and so a heavy loss has been caused to the latter. The *jotdar* may have a holding that is being cultivated by a *bargait*, and there may be a man prepared to take it on lease permanently, but since the *bargait* will not leave the land, it cannot be farmed out.

*Bhadralog jotdars*, whose holdings average even 8 or 10 bighas, have been recorded in the settlement operations as tenure-holders and the *bargais* under them have been accorded the status of permanent ryots. This in a manner constitutes an outrage on the respectable classes.

Along with these settlement operations, the road cess has been considerably increased. These enhancements were notified and people were called on to lodge objections within a month. Since many found it impossible to do so, the enhancements were confirmed. It was not easy to make objections in the short time allowed. Even *balumuda* lands, never cultivated before, have been assessed to the road cess at 2 annas per *bigha*. A man with 5 *bighas* of such land if he wants to object, cannot do so simply for the cost. He must deposit the travelling and other charges of the settlement officers. In the remote mufassal, many people do not know where to deposit the money and where to seek redress. He may also be wanting in funds. So he makes no objection and gets no reduction of his tax.

The office clerks through mistake print the *khatians*—as showing the holding of one as included in the *jot* of another. In order to correct that error, you have to travel 25 or 30 miles to the Sadar town, and file deed of compromise under section 108 of the Tenancy Act. All this means outlay of Rs. 10 to Rs. 15. Yet this mistake was made by the clerks. The original *parcha* signed by the Kanungo and Sub-Deputy was free from such mistakes. Nevertheless the parties must pay and suffer for these mistakes.

The zamindars find the present an excellent opportunity for enhancing rents and they instituted a large number of suits under section 105 of the Tenancy Act. In order to destroy the *mukarrari* rights granted to certain ryots by the settlement officers, suits under section 106 have been instituted in large numbers by the zamindars. Ryots are being harassed no end by these lawsuits.

There are many big zamindars, leading public men, members of Council who are enhancing the rents of their ryots, apparently by consent, but really frightening them with stories of the harassing and expensive litigation which would follow otherwise. The zamindars in some cases are claiming Rs. 5 where they claimed Re. 1 some 8 or 10 years back. They demand four or five times the previous rent on the plea that prices have risen. Will not Government stop these arbitrary exactions?

34. Asutosh Jana writes to the *Hilavadi* [Calcutta] of the 26th June "The Midnapur Settlement." to ask Government definitely to lay down the measurement of a *nal*. The measurement adopted in the recent settlement operations differs from that laid down under the circular of the Board of Revenue dated the 26th September 1837 by Mr. Donnelly, Collector of Midnapur, and forwarded to the Commissioner of Burdwan Division with his letter No. 413, dated the 4th January 1838. Unless Government takes steps to settle this difficulty now, endless litigation and other troubles will ensue.

H. TAVADI,  
June 26th, 1914.

## (g)—Railways and communications, including canals and irrigation.

**SURAJ,**  
June 22nd, 1914.

35. The *Suraj* Pabna] of the 22nd June in referring to the improved facilities of communication which will be afforded by the building of the new Sara-Serajganj Railway, observes:—The route taken by this line passes through the worst malaria-ridden parts of the Pabna district. And it has been repeatedly proved that railway lines by obstructing the natural drainage of the country aggravate malaria. Now, the new line passes over at least two big *beels*, the Bamangram *beel* and the Kalikari *beel*, splitting them up in twain. The permanent way has been built very high and there has been very few culverts left in it. The consequence will be that large tracts of country in the Pabna and Rajshahi districts which used to drain into this Bamangram *beel* will have their natural drainage interfered with and will become hot beds of malaria. The Kalikari *beel* is the second largest *beel* in Bengal, and now that this high railway embankment has been built on it, it will never dry up in any season of the year. This will mean injury to the local public health and also to cultivation.

In concluding, the paper invites its readers to publish in its columns their own personal experiences of the damage caused by the new line in their own respective localities.

**SANJIVANI,**  
June 25th 1914.

36. The *Sanjivani* [Calcutta] of the 25th June thanks the Manager of the Assam-Bengal Railway for issuing the following Circular order for the safety of third class female passengers:—

"How to secure the safety of female passengers in railway trains."

"The staff should note that as far as possible the compartments adjoining the compartments set apart for females holding third class tickets should be reserved for the male relatives or companions accompanying them. These compartments should not be utilized by other male passengers unless there is absolutely no room elsewhere."

The writer requests the authorities of other railways also to follow the example of the Manager of the Assam-Bengal Railway in this matter. He also requests the Manager to extend the above rule to the case of Intermediate class female passengers.

## (h)—General.

**HITAVADI,**  
June 26th, 1914.

37. The *Hitavadi* [Calcutta] of the 26th June writes that for the past 5 or 6 years, Sambalkati village under the Jhankati Post office in Dhalkati thana in Bakarganj district

A postal complaint.

has been badly served in the matter of postal communications. People have to take delivery of their letters by sending messengers to the Post office, which is a great inconvenience. There are large fairs occasionally meeting at Sambalkati and, on these occasions, the inconvenience is specially felt. Certainly an extra peon can be afforded now to serve this village only.

**MOSLEM HITAIISHI,**  
June 26th, 1914.

"The Calcutta Medical College Hospital."

38. The *Moslem Hitaishi* [Calcutta] of the 26th June has the following:—

## THE CALCUTTA MEDICAL COLLEGE HOSPITAL.

There are two classes of beds in the Hospital, namely ordinary beds and cabin beds. For a cabin bed a patient has to pay daily a rent of Rs. 2-8. Such a paying patient ought surely to enjoy at least equal privileges with ordinary patients, if not some additional privileges. In this connection we shall show below what conveniences and inconveniences fall to the lot of a cabin patient.

The provision for one fan for two cabins causes great inconvenience. When a charge of annas eight is made on a cabin patient for a fan and light, why should he not have a fan all to himself? Government surely does not look at the matter from the tradesman's point of view.

Every morning the wounds of surgical patients are cleansed in the verandah in front of the cabins. The foul smell thus emitted is extremely unpleasant to cabin patients.

There is no separate privy for cabin patients. None but a sufferer can realise what a trial it is to make use of the latrines for ordinary patients. Bed pans containing excrements which are generally insufficiently covered or left uncovered are kept in rows on the two sides of the path leading to the latrines. To pass between them to the latrines is indeed a severe trial. Of course in a hospital it is necessary to keep excrements for the purpose of examination, but why keep them in the path as above.

Mehters and khitmatgars will do no work unless they are gratified with tips.

Nurses constantly attend on ordinary patients, but they rarely appear in cabins. If it is prescribed that a cabin patient should be given a number of doses of medicines during a day, the nurse finishes her duty by giving him the doses any time within 2 or 3 hours. Is this the proper way of giving medicines?

Mehters and khitmatgars smoke ganja in front of cabins in the afternoon and the smoke becomes extremely troublesome to the patient within. We and a Vakil friend of ours saw this with our own eyes on the 22nd idem when we went to see a patient in a cabin.

There is a library for Indian patients in the hospital. But it is extremely difficult for cabin patients to get books from it, for nobody attends it regularly for giving books to patients.

We shall gradually relate how cabin patients are treated by the House Surgeons and the Doctor Sahebs.

39. The *Bangavasi* [Calcutta] of the 27th June quotes from the *Suraj* the following article written by Nalini Nath Mazumdar, Putiya, Rajshahi:—

"The Calcutta Medical College Hospital."

Being summoned in a petty case sent up by the police to give evidence at the Alipore Sessions Court, I had to go to Calcutta on the 8th April and put up at No. 1, Harrison Road. As there was to be some delay in the taking of my evidence, I had to wait here for 5 or 6 days. At about midnight on the 13th April there was a considerable aggravation of the illness from which I had been suffering and I was in great pain. Inspector Sarat Chandra Ghosh of the Faridpur police, who was in the house at the time, was moved by my groans and he summoned a medical practitioner. This man, an M.B., after doing his best for me, could only recommend my instant removal to hospital as the one chance of saving my life.

Sarat Babu forthwith set about doing the needful and about 3 A.M. I was removed to the hospital. I had lost consciousness before that. The doctors at the hospital after trying unsuccessfully to afford me relief informed Captain Stevens, who, thinking that my life was in danger, performed an operation on me at 4 A.M. I was insensible at the time and it was only at 8 A.M. on the morning of the 14th April that on coming round, I gradually began realising where I was. I found that my hands and feet were tied down to my cot. A young English nurse came up soon and made me drink off some medicine from a glass. She was quickly followed by another European nurse who made me drink off a quantity of milk with a peculiar smell. Two hours later I felt inclined to ease myself, and I shouted out to that effect. The mehtar came up with the bedpan and helped me to ease myself my hands and feet having been untied. I asked for water to wash myself but was told that it was against regulations. I was given a quantity of hemp fibres to cleanse myself. I was considerably astonished to hear that no water was to be supplied to me to cleanse myself after the passing of a stool. I experienced a feeling of strong repulsion at all this. But I was helpless and so had to conform to the regulations in the hospital. Shortly after a young nurse again brought up some milk with a peculiar smell I had never smelt before. I objected to drink it, but was forced after all by her angry looks and words to drink it off. That day, I passed loose stools seven times in all. The next day, the same diet and medicines continuing my indigestion was aggravated and I passed an even larger number of stools than on the day previous. Each time I felt an urgency for a stool, I had to call out loudly for the mehtar repeatedly, but no mehtar turned up. Even when he did, he came with the utmost apparent unwillingness, after I had with great difficulty suppressed for long my impulse to ease myself. Indeed he occasionally even

BANGAVASI.  
June 27th, 1914.

went the length of abusing me. It was hellish torture. A benevolent gentleman seeing my sufferings suggested that I should daily tip these menials. I complied with the suggestion and found that after that they were more serviceable. In the meantime, my diarrhoea continued and I felt rather anxious. I learned subsequently that the milk with the offensive smell which I had been drinking daily was mixed with raw fowl's eggs. I felt no end of pain and repentance. As a Brahman my people had never eaten fowl's eggs and moreover I knew that a diet of meat and milk in combination always brings on diarrhoea. Let God judge what a grievous wrong it was thus to make me eat forbidden food without my permission. Why should things be used at a model hospital like this, which have no medicinal virtues, which are utterly forbidden by the Hindu religion and which are calculated to do more harm than good?

Subsequently I represented this matter to the House Surgeon of the Ward and he promptly ordered pure milk for me and dispensed with the medicine. I brought up a private case of homœopathic medicines and using them judiciously soon cured myself of my diarrhoea and also of the pain caused by the operation I had undergone.

Thus I lay on my cot suffering hellish tortures with my body soiled with excreta. For 8 days, milk was my only diet. Every alternate day, those young European nurses used to come up and wash the upper part of my body with soap and hot water. The nether parts of the body never were touched with water in any way, neither was the head ever washed.

The nurses were most dutiful. They never failed to administer the prescribed medicines regularly. If necessary they roused the patients from a sound sleep for the purpose. This disturbance of sleep often caused the patients great suffering. But no nurse ever was found to utter any words of comfort and consolation when she found any patient suffering or groaning. In such cases, they only scowl and frown and call out coolies to bind the hands and feet of the offending patient. In short they always are too prone to exercise their authority.

The season was hot and yet I was forced all the time to keep my body encased in a shirt or coat. On one occasion for putting off my coat I was taken to task by the nurse for being a "foolish and boorish old man." She angrily threatened me with chastisement if again I dared put off my coat like this. And it was no empty threat, for I had seen fellow patients occasionally being thrashed.

There are strict rules against friends of patients being allowed to visit them except at stated hours. It was because of this rule that sometime ago, a gentleman was not allowed to wait on his sick son at night and came to know of his death the next day, long after he had expired (see Report on Native Papers for the 9th May 1914, paragraph 34. All the same, by means of douceurs to the nurses, visitors are occasionally allowed at other hours of the day, nay even smoking is allowed. The House Surgeons visit the wards at 8 A.M., and they seem always in a terrible hurry, so that the patient is flurried and cannot exactly call up at the moment all that he meant to say about his complaints. He does not spend more than 6 or 7 seconds at each bed side, and if pressed to stay longer, seems openly disinclined to do so. His evening visit too, is equally hurried; 2 or 3 minutes are all that he allows even to important cases.

I learnt that few patients are sent away from the hospital wholly cured. I saw a Bengali youth who had come to be treated for buboes and had subsequently developed a sinus. He had been operated on thrice and had to leave because he was not cured even then. An Oriya who had sustained a cut on his leg had had that leg sawed off, but he was discharged before he was quite cured.

At 8 o'clock in the morning, a quarter or a half seer of milk, raw or mixed with eggs, is supplied to each patient. The milk does not seem to be fully boiled. Along therewith a quantity of Java sugar and butter is also handed out. At 11 A.M. comes the principal meal—generally consisting of loaves and milk. Now loaves are forbidden food to Hindus, and generally Hindu physicians declare it to be unhealthy even for healthy men. They declare that it should be toasted if it is to be eaten at all and even so it is inadmissible for invalids.

Those who are supplied with rice, are served by a man in most dirty clothes in a brass plate which seems never to have been polished or cleansed. The rice is of medium quality and the vegetables, etc., supplied along with it are very sparse in quantity. No other food from outside is allowed. The dirty aspect of the plate and of the man serving it created in me a disgust for this food and so I betook myself to loaves. But that I found disagreeing with my stomach. Thereupon I imitated some of my fellow patients and made my own arrangements for my food to be brought in from outside surreptitiously.

The bedding supplied is of the most superior kind. These are spring-cot, with clean sheets and oil-cloths which are changed every 2 or 3 days. The glare of the electric lights is most offensive to the eyes and the constant whirling of the electric fans overhead is calculated to parch up the skin and debilitate the body.

40. The *Bangavasi* [Calcutta] of the 27th June referring to the allegations noticed in paragraph 39 above, writes that it is a pity that Hindu religious susceptibilities should be hurt at a public hospital in the manner disclosed. Hindus value religion more than their life and would go without treatment rather than go to a hospital where their religion would be in jeopardy. Will not Government do the needful?

41. The *Pravasi* [Calcutta] of the month of Asarh 1321 (B.E.) referring to the proposed reorganisation of the India Council writes:—

"Reconstitution of the India Council."

The system of make-believe election proposed to be introduced in the constitution of the Council will please nobody. Lord Crewe did not of course want to insult us, but we cannot feel pleased or glorified if we are treated as minors in matters political in this manner. The proposed extra allowance to the Indian Members is a most clever move, but it will not captivate the Indian public. It is meant to show that if Englishmen in India receive higher salaries than Indians, Indians in England also will receive higher salaries than Englishmen. Well, as to that there are the following considerations to be borne in mind:—

(1) The Englishman's salaries in India are paid by us. These two Indians in England will also be paid by us, not by you.

(2) Only two Indians in England are to receive an extra eighteen thousand a year; whereas hundreds of Englishmen in India are taking away lakhs of rupees from our country as salaries. The conditions would be equalised if a number of Indians equal to that of Englishmen serving in India were to receive salaries out of the English treasury similar in amount to that drawn by Anglo-Indians from Indian revenues. Of course it may be argued that this is a strange claim to make since the English are our rulers and we are their subjects; there can be no question of equality, since they are out here governing us for our benefit. Well, to that the answer is, the British Empire has only one ruler, King George V., who is sovereign of both Englishmen and Indians. It is illegal to claim that Englishmen as a race are our rulers. And if India gains from the British connexion, Britain also at least gains as much from her connexion with India. So it will be no injustice if England is called on to pay half the expenses of the Government of India.

(3) Only two Indians are to get half as much again as an Englishman's salary for doing the same work. But in India there are hundreds of Englishmen who get three or four times the salary of an Indian for doing the same or even less work.

Our idea is that the India Council should be abolished. It consists mostly of Anglo-Indian Civilians in whose sense of justice we have no confidence. They look more after their own interests than the interests of India. If the Council is to be retained at all, it should have ten members of whom five should be elected by the elected members of the District Boards, Municipalities and Universities in India. Three members should be retired officials to be elected by the members of Legislative Councils, official and non-official. The remaining two members should be prominent English statesmen nominated by the Cabinet. It is extremely unlikely that this constitution will be adopted by

BANGAVASI,  
June 27th, 1914.

PRAVASI,  
Asarh 1321 (B. E.)

a Government which rejected even the modest scheme of reconstitution put forth by the National Congress.

The salaries of the Secretary of State and of half of the ten members of the Council should be paid out of the English Treasury, so that Parliament may easily call the Secretary of State to account.

The proposal as to empowering the Secretary of State to issue despatches to India in secret without consulting the Council is a most dangerous one. Again, the affairs of India are certainly important enough to necessitate at least one sitting of the Council each week. Lastly, the substitution of existing committees by selected single members of Council for the control of each department will result in the establishment of autocracy under old and retired Civilians. That certainly will be productive of no good to India.

HITAVADI,  
June 26th, 1914.

42. The *Hitavadi* [Calcutta] of the 26th June deprecates the proposed changes in the Council of India tending to concentrate power in the hands of the Secretary of State

"About the Secretary of State for India."

and of individual members of the Council as distinguished from the Council collectively. Occasionally such a change is sure to lead to abuse of authority.

HITAVADI,  
June 26th, 1914.

43. The *Hitavadi* [Calcutta] of the 26th June writes:—

"Autocracy."

Lord Curzon was an autocrat and opposed Provincial independence. But Lord Morley's reforms raised a hope that there was to be a change in this respect. But unhappily under Lord Hardinge, the authority of the Central Government over the Local Governments has been strengthened. In the matter of education and sanitation for example, Local Governments have now a less free hand than in the past. And all this, though the move to Delhi was justified by the claim that it would lead to Provincial autonomy.

DAINIK BHARAT  
MITRA,  
June 24th, 1914.

44. The *Dainik Bharat Mitra* [Calcutta] of the 24th June in referring to

The *Times*' article on the Indian administration.

the article in the *Times* [London] on the Indian administration remarks that it always differs from the opinions expressed by the *Times* on political questions concerning this country; but with the article in question it finds itself in agreement with the *Times* on various points touched therein. It associates itself with the eulogy which has been showered upon Lord Hardinge. It hopes that the Secretary of State for India will see his way to recommend the extension of the Viceroy's term of office. It is glad that the *Times* has at last approved of the Delhi changes and expresses a hope that the work of building the capital will be accelerated and native artists will be employed in beautifying it.

It does not however agree with the *Times* on the condemnation which it has passed on the Indian Jury system. It contends that the case against Nirmal Kanta Ray failed not because the jurors were averse to convict, but because the evidence against the accused totally broke down under the searching cross examination of Mr. Norton, the defence counsel.

DAINIK BHARAT  
MITRA,  
June 28th, 1914.

45. The *Dainik Bharat Mitra* [Calcutta] of the 28th June says it is a well

About District and Sessions Judges.

known fact that those Civilians who are found incompetent for the executive and administrative works are appointed to the posts of Sessions Judges.

The result is that men with an inferior knowledge of law fill these judgeships. The Indians have been all along recommending the appointment of Barristers and Vakils to these posts. It congratulates the Madras Government on the steps which it has lately taken in this direction.

BANGAVASI,  
June 27th, 1914.

46. The *Bangavasi* [Calcutta] of the 27th June writes that the Moslem

"A Hakim's order."

Subdivisional Officer of Chuadanga is alleged to have recently issued orders that subscriptions in aid of a new mosque to be built at the subdivisional town are to be collected from all the people of the subdivision by the collecting Panchayats along with the chaukidari tax and that defaulters are to have their goods and furniture sold off, as in the case of those in arrears with their share of the chaukidari tax.

HINDI BANGAVASI,  
June 29th, 1914.

47. The *Hindi Bangavasi* [Calcutta] of the 29th June considers it objectionable that a person of Mr. Gourlay's position as

Mr. Gourlay, I.C.S., on the conversion of India to Christianity.

a servant of the Government of Bengal should have given expression to his ideas regarding the

conversion of India to Christianity forgetting that it is the policy of Britain not to interfere with other people's religion. It considers Mr. Gourley as one whose brain has gone out of order as proved by his mad love for Christianity.

48. The *Dacca Prakash* [Dacca] of the 14th June writes as follows:—

DACCA PRAKASH,  
June 14th, 1914.

"Protest against a partition"  
Dacca villages to be transferred  
to Tipperah.

The authorities have proposed a partition of some of the districts of Bengal in the interest of good Government. Of course no one can take exception to anything that the authorities may do with such a motive. But still we think that before actually carrying out a scheme of partition, they ought to consult the people concerned in it. At present arrangements are being made for transferring 119 villages of the Munshiganj subdivision of the Dacca district to the Tipperah district. The inhabitants of these villages have petitioned the Government strongly protesting against the proposed transfer. We hope that His Excellency Lord Carmichael will favourably consider their prayer.

49. The *Jasohar* [Jessore] of the 13th June quotes from its contemporary

JASOHAR,  
June 13th, 1914.

The recent transfer of certain  
villages from Dacca to Tipperah.

the *Dacca Prakash* to prove how the recent transfer of certain villages from Dacca district to Tipperah has been productive of serious harm to the local population. As an example it is stated that a short while ago, there was a big affray, in the course of which some people sustained grievous injuries, but nevertheless these men could not afford the expense of going to distant Comilla for redress. This will mean in future a direct encouragement to lawlessness. Has not the time, therefore, arrived for Government to reconsider its decision?

50. The *Pravasi* [Calcutta] for the month of Asarh 1321 (B. E.) re-

PRAVASI,  
Asarh 1321 (B. E.)

"Partition of districts in Bengal." ferring to the schemes for partitioning certain districts in Bengal, writes:—

It is argued that in big districts, Magistrates cannot keep touch with the people in their charge. In the olden days when there were no good communications, no steamers and railways, Magistrates managed to do their work. Why can they not do so now? Assuming that they cannot, the natural and easy remedies are to improve communications, relieve the District Officer of judicial functions, transfer part of his petty responsibilities to local self-governing bodies and strengthen the staff of Deputy Magistrates. The British India of the present day is much larger than the British India of the days of Warren Hastings. Yet India is still ruled by only one Governor-General and only the subordinate staff has been strengthened. The districts remain much what they were before. Why then should two or three Magistrates now be necessary instead of one? We are strongly opposed to these schemes of splitting up districts. Government starves educational and sanitary projects on the plea of want of funds. Yet it can face heavy expenditure on building new district headquarters and on the appointment of a new district headquarters staff. A new district will afford employment to many highly paid Europeans. They will be gainers, but what will the country gain from this creation of a new district?

51. The *Rangpur Dikprakas* [Kakina] of the 14th June deprecates any

RANGPUR DIKPRAKAS,  
June 14th, 1914.

"Partition of districts."

scheme for the creation of new districts in Bengal. Duplication of official staff rarely is found to lead to public good. New police thanas have been started in many places but crime shows no signs of diminution. Again, the Inspecting staff of the Education Department has been strengthened but no increased educational efficiency has apparently resulted therefrom. What is wanted for the easier administration of the larger districts is improved communication—more roads and telegraphs and post offices and steamer services and so forth. In these days Government cannot finance educational and sanitary schemes adequately for want of funds. Why then should it incur heavy expenditure by splitting up existing districts?

52. The *Dainik Bharat Mitra* [Calcutta] of the 24th June says that

DAINIK BHARAT  
MITRA,  
June 24th, 1914.

The Birthday Honours list.

the Birthday Honours list must have caused widespread dissatisfaction among non-official expectants of those honours. The higher titles have been all appropriated by the Europeans while the lower ones have gone mostly to Government employees.

HINAVADI,  
June 26th, 1914.

PRAVASI,  
Asarh 1321 (B. E.)

53. The *Hinavadi* [Calcutta] of the 26th June warmly praises the selection of Pandit Lakshman Sastri for the distinction of a Mahamahopadhyayaship.

"A greeting."

54. The *Pravasi* [Calcutta] for the month of Asarh 1321 (B. E.) referring to the recent Government order reserving in East Bengal one-third of the ministerial offices for Musalmans and in other Bengal districts in portion which stands in the same ratio to the same total appointment as the Musalman population stand to the entire population observes thus:—

This order is unjust, the public business will suffer if it is enforced; it goes against the Queen's Proclamation of 1858, which promised that public appointments would be filled up irrespective of colour and creed and only according to merit.

Supposing there are 80 clerkships vacant and among the candidates therefor are 80 competent Hindus, Christians and Buddhists and 20 competent Moslems. Why should 13 of the 80 competent men before mentioned be rejected in favour of 13 incompetent Moslems. Again, suppose there are 60 competent non-Moslems and 40 competent Moslems, will only 33 Moslems out of these 40 get Government appointments or will they all be appointed? If only 33 are selected, why should the 7 other Moslems be rejected? If all the 40 are appointed it will mean that in the case of Moslems, more than 33 per cent. will be eligible for appointments if found competent, whereas non-Moslems will not be eligible for more than 67 per cent. of the posts, even though competent men are available among them. This will be unjust and most improper. Nobody can have any objection if a community secures a number of public posts through sheer merit. And moreover, the public business will not be well-managed, if incompetent men are selected to man the public offices, even though competent men are available. Yet again, men selected for the public service not for merit but by favour, will be lacking in independence. This is not good in the interests of the public business. This new order will create new discontent among the educated population of Bengal. It will be a fresh cause of rivalry between Hindu and Moslem.

Lastly this order may possibly discourage the zeal for high education among Moslems. If they find that without attaining equality with Hindus in the matter of education, they can secure service, they will most naturally feel no desire to attain such equality. For after all, most people seek education for the sake of a livelihood.

Most public appointments other than menial ones, require a knowledge of English. And in Bengal, while about two Hindus among 100 are English-knowing only three among 1,000 Moslems are similarly equipped. That means that English is better known among Hindus than among Moslems in the proportion of 6 to 1. But Hindus are not to secure public appointments in the same ratio.

DAINIK BHARAT  
MIRZA,  
June 28th, 1914.

CHANDRANATH  
VARTAVANA,  
June 28th, 1914.

55. The *Dainik Bharat Mitra* [Calcutta] of the 28th June appreciates the interest which the Government has been taking in extending the co-operative movement in India.

Cooperative Credit in India,

56. The *Chinsura Vartavaha* [Chinsura] of the 28th June recommends the retired District Judge, Mr. Brajendra Kumar

Judgeship of the Calcutta Improvement Trust Tribunal.

Sil, for the Judgeship of the Calcutta Improvement Trust Tribunal and recounts his qualities which make him pre-eminently fit for it. He was a District Judge of exceptional ability and during his tenure of service Government used to consult him in all important judicial matters. He was even recommended for a judgeship of the High Court, but did not get it because the Government of India objected to another gentleman, Mr. Mahendranath Basu, being superseded by him.

#### VI.—MISCELLANEOUS.

NAYAK,  
June 27th, 1914.

57. The following is a full translation of an article under the heading, "English tastes", which appears in the *Nayak* [Calcutta] of the 29th June.

There is a wide difference between English tastes and Indian tastes. It gives us a shudder when we talk of the conduct of English women. Reuter cabled to-day that there was a boxing fight between Johnson and Moran the other day when one of them drew blood from the other, and English ladies witnessed the scene. Women are present at the bull fights that are held in Spain. English women are fond of witnessing the scenes of carnage which often take place during a battle. English ladies unhesitatingly see the obscene and indecent dances of English music halls. Many indecent bioscope pictures are shown in England and France, and Englishmen and English women feel no scruple in seeing those pictures.

In our country fifty years ago women used to be sent away from a place where goats were to be sacrificed and they were not allowed to witness wrestling matches. Respectable ladies were not permitted to attend the popular musical contests known as Jhumur, Tarja and Kabi, and performances of Jatra plays like Vidyasundar were not allowed to be witnessed by them. Amusements which in our country used to be enjoyed in the company of public women, are now heartily indulged in by Englishmen in company with respectable ladies. Hence there is a good deal of difference between Indian tastes and English tastes. The women of our families are to us revered objects of worship and we address them as mothers or daughters when we talk to them, whereas English women dance with men not belonging to their families. This boxing fight between Johnson and Moran which has been witnessed by English women—can it possibly help them to retain the natural tenderness of their hearts? The woman who can see such a terrible sight may without exaggeration be said to have lost her womanly traits and the charming tenderness with which she was endowed by nature. And it is these English women and such female education which are the ideals to our Babus. Is it any wonder, therefore, that the Hindu home should become as dreary as a cremation ground under the influence of such ideals? There can be no hope for us until we can give up our habit of aping the English. We can save our prospects in this world and in the next only if we can give up Sahebism. Or else our Hindu characteristics will all disappear.

58. Who are Sudras, asks the *Nayak* [Calcutta] of the 14th June? Our present-day English educated men speak ill of Manu and other Hindu law-givers because they have assigned a very low position in society to Sudras and imposed many disabilities on them. In thus criticising our ancient law-givers we forget that their treatment towards Sudras was exactly what any superior and dominant race would accord to an inferior and subordinate race. What is a Sudra? A Sudra is one who feels gratified by serving a superior man. They are all Sudras who boast of high places in service, take delight in service and try hard for securing service. It is for this reason that the Hindu law-givers have said that Brahmanas, Kshatriyas and Vaishyas should not live in a country governed or conquered by Huns, Sabaras, Yavanas and so forth. Brahmanas living in such a country have to accept service for a livelihood and thus they fall to the state of Chandalas. Kshatriyas and Vaishyas also living in such a country become Sudras for the same reason. This was why Brahmanas fought against Alexander, Mahmud of Ghuzni and Muhammad Ghori. When Musalmans conquered India, Brahmanas flocked in large numbers to the Hindu States under Musalman suzerainty. When Western and Southern Bengal came under the rule of Pathans, the Brahmanas residing in those parts of the country migrated largely to Eastern Bengal. And when Musalman rule extended to Eastern Bengal also Brahmanas migrated again from that place to the States under the rule of Pratapaditya and the Maharaja of Nadia. Thus the Brahmanas tried repeatedly somehow to save their Brahminism. But all that has been of no avail. In course of time the three higher castes have been altogether destroyed in India. None of us in India is to-day a Brahmana or a Kshatriya or a Vaishya. We are all Sudras because we are all engaged in service and take pride in service, and our social position is now-a-days determined by the nature of our service. It is not only we Hindus but all peoples in all parts of the world, such as the Negroes of Africa, the Copts of Egypt, the original inhabitants of America, and so forth, have been reduced to Sudraism by conquest and subjugation. Compare the

WATKIN  
June 24th, 1914.

treatment which conquered and subordinate races, such as the Indians and so forth have been receiving at the hands of the conquering and superior races in America, Africa and Australia, with the treatment which Manu prescribes for Sudras, and you will find that the two are remarkably alike. Manu says that Sudras should not be confided with secrets. We too now-a-days are not confided with state secrets, trade secrets and so forth. Every one knows how Mr. Wagle of Bombay was refused admission into the glass manufactories of England. Manu says that a high-class man should not touch a Sudra. Are there not separate hotels, separate railway compartments, separate residential quarters and even separate footpaths for natives in America and Africa? It is because our educated men have lost judgment that they do not see all this. We are now a race of Sudras, a race of slaves among whom there is no real

\* Refers to the popular story of the dead body of Lakhindar, son of the merchant Ohand having been revived through the grace of the serpent goddess *Manasa*.

CHARU MIHIR,  
June 16th, 1914.

#### 59. The *Charu Mihir*

The economic problem for the Bengali middle class population.

distinction of caste. Our present society is only a carcass of the living past and we are preserving the carcass in the hope that, like the dead-body of Lakhindar\* preserved by his wife Behula, it may some day be revived by the grace of God. [Mymensingh] of the 16th June writes that the economic condition of the Bengali middle class population is grave indeed. Those who are educated seek Government service, which naturally offers but a limited sphere of employment. The bar and the medical profession offer other avenues of livelihood, but they too are overcrowded professions. The result of it all is that the majority of the middle class population is miserably poor.

But if their income is limited, their expenditure has increased considerably because of the growing wants of a civilised existence. To improve their condition, what is wanted is that middle class men should betake themselves to trade and industries. That means capital and a sound technical training. Capital may be secured by the promotion of joint-stock companies. It is true that joint-stock enterprise has come into disrepute of late, because of recent cases of failure, but that is a stage which all civilised people have to pass through. In the meantime Government ought to take steps to provide sound technical and industrial education for our middle classes. Upon the prosperity of this middle class depends in a large measure the contentment of the country as a whole. If they are well off, there will be no political unrest in the country. Government should also do something to facilitate the raising of capital for industrial purposes by our middle classes.

PRAVASI,  
Asarh 1321 (B. E.)

#### 60. The *Pravasi* [Calcutta] for the month of Asarh 1321 (B. E.) discussing the question of "self-help and State aid" writes:—

It is not that our Government spends nothing for the good of our country, only what it does spend is utterly inadequate to the actual needs of the situation. In India therefore private munificence and private effort must be on a larger scale than in countries where the Government spends more freely for the public good. At the same time public pressure must continue to be exerted on Government for that is the only means whereby the Government expenditure on objects of public utility may be gradually increased. In the absence of such pressure most of the public money will be frittered away. After all, Government money is our own money and we have a legitimate claim on it. No Government on earth can ignore the just and heartfelt demands of a whole people. History shows that a Government, if it attempts any such task, invariably fails.

NAYAK,  
June 29th, 1914.

#### 61. The following is a full translation of an article under the heading "Delhi and Calcutta," which appears in the *Nayak* [Calcutta] of the 29th June:—

We take no pride in the glory of Calcutta. We consider Calcutta as a demoness who sucks the life-blood of the Province of Bengal. It is Calcutta which has robbed Bengal and her people of all happiness and peace. We also know that Calcutta is by no means immortal. Bengal can never have a permanent capital, for the existence of her capital depends upon the flow of the river on which it is situated. Gaur, Rajmahal, Dacca, Murshidabad, and in fact, all the ancient capitals of Bengal lost their dignity on account of the

diversion of the currents of the rivers on which they had been built. And Calcutta will also go when the Bhagarathi dries up. Nor is that event likely to be long in coming, for the Bhagirathi will silt up within the next fifty years. Just as with the ruin of Gaur the eastern portion of the land of Barendras became totally depopulated, South Bengal will also become desolate as soon as Calcutta ceases to exist. Neither the officers of the English Government nor the English merchants take much notice of this imminent danger of Calcutta. Every one of them cares only for the short period of their sojourn here leaving the future to take care of itself.

It is for this reason that we are in favour of transfer of the capital to Delhi. It is by no means proper to remain under the protecting shade of a capital for a long time. A capital is a place for luxuries and pleasures which tend to make beasts of a subject people. The transfer of the capital of India from Calcutta to Delhi has been for the good of the Bengali, and we must say that the gods are now smiling upon them. We should have been still more pleased if the seat of the Governor of Bengal had been removed from Calcutta to Chittagong. Shades are never healthy for anybody; and the longer one remains under a shade the more does one lose his vigour. The farther one lives from a shade the better for one.

Lord Hardinge has conferred a real boon on Bengalis by taking the capital away to Delhi. We are very grateful to him for this and have expressed our gratefulness to him in various ways during the last four years. We have as yet never found fault with his administration of India. We will raise no objection if he remains in India even for ten years. And what objection can we possibly have if the owner of the zamindari keeps one Naib of his permanently in charge of a mahal? What we have said regarding this is only the expression of a fond wish. We do not want to be deprived of the pleasure of placing our burden from one shoulder to the other once every five years. If you wish to have a permanent Naib for the Indian Empire, then send some prince of the Royal blood of England—send Prince Arthur of Connaught. Let him grace Delhi as the permanent Viceroy, and let there be Provincial Governors under him for a term of five years each. A paid Naib should never be kept in any place permanently. And this is sound politics. We shall say nothing if you break your egg at the wrong end. Thanks to the Press Act, we shall only laud your acts whatever they may be. A subject people that we are, is it possible for us to be in favour or disfavour of anything? Let Lord Hardinge grace Delhi for all time to come, let the treat of the sweets of Delhi he has provided for himself give him a bad appetite—we shall only look and laugh.

62. The *Nayak* [Calcutta] of the 30th June has an article under the heading "Lord Hardinge" of which the following is a full translation:—

"Lord Hardinge."

NAYAK,  
June 30th, 1914.

On the evening of the day on which Emperor George V announced at the Delhi Darbar that Calcutta would cease to be the capital of India, a well known native chief made the following observations to a friend of ours:—

"Bengal and Bengalis have now been taken down from their high estate. Bengalis are the middlemen of the English. It is the Bengali who induced Hindusthan to love the English and English civilisation. It is the Bengali who strengthened British rule in the United Provinces and the Punjab. It is the Bengali who during the Sepoy Mutiny saved the English with the blood of his own heart. We know that Bengalis had to be honoured next to the English. Even now there is no race in India so loyal to the English and so eager to imitate the English as the Bengalis are. Bengalis are tender-hearted and know and can give love for love. These same Bengalis again, if they happen to be angry, or if they feel insulted, become as venomous as scorpions. There is a saying current in our Punjab which means that Bengalis are great ones for creating a row. The first move has to-day been made for ruining the selfsame Bengalis by transferring the capital from Calcutta to Delhi."

We shall never forget these remarks made by the Maharaja. Lord Hardinge is trying to checkmate the Bengalis. We advised our people to make a countermove but the advice found favour with every body in Calcutta and, in fact, the whole of Bengal, excepting only the Hon'ble Babu Surendra Nath. The new Bengal, which Lord Hardinge has made up after th

annulment of the "Partition of Bengal," affords no breathing room either to Englishmen or to Bengalis. It seems almost incredible that Deoghur, Baidyanath, Manbhum and Singhbhum do not belong to Bengal any more. It is strange, again, that Sylhet, Cachar, etc., are not in Bengal any more. A short time afterwards no good Civilian will care to come to Bengal—good men will not be rulers of Bengal.

Lord Hardinge has done this much for Bengal—he has made it a collection of unhealthy districts and has converted it into a third rate province. His act has exasperated the Civilians, the Bengali official community, and all thoughtful Bengalis and Musalmans have become almost mad with rage. Even the most loyal person becomes perverted if he is disappointed after having a hope held out to him. Lord Curzon gave very high hopes to the Musalmans of Eastern Bengal. And Lord Hardinge has dashed those hopes to the ground. Lord Curzon's partition of Bengal was a great mistake, but Lord Hardinge's uniting Bengal has been a worse blunder. He has enraged even the non-official European mercantile community. If every class of people—Hindus, Musalmans and white Christians—be exasperated on whom are the ruling community to rely for administering the country? Lord Curzon has piled up two crores of rupees worth of bricks at Dacca in order to make it a provincial capital. Lord Hardinge is building a provincial capital at Patna-Bankipore where two or three crores of rupees worth of bricks will also be laid. As we have said before, Patna-Bankipore is not a fit place for a capital. When Pataliputra was the capital of India it had three mighty rivers—the Ganges, the Sone and the Poonpoo—flowing along three sides of it—and so it was a very healthy place and a big centre of trade. But the Sone has now lost her vigour, Poonpoo has a flow properly so called only during the rains, and the course of the Ganges is not certain. The result is, Patna has lost her wealth, health and all. She has instead epidemics like plague, cholera, small-pox and malaria and she has dirt and stench. Patna is now a cemetery of past memories, and so is also Delhi. And Lord Hardinge is going to build capitals on these cemeteries—he is trying to do what is impossible. It is for enabling him to accomplish these impossible tasks that it has been proposed to have his Viceroyalty extended by another two years. What shall we say? You will spoil your own broth and we shall, for the safety of our own skin, have to applaud you.

NAYAK,  
June 26th, 1914.

63. The *Nayak* [Calcutta] of the 26th June referring to the agitation set on foot for an extension of Lord Hardinge's term of office in India, says:—

It is first of all highly presumptuous on the part of a subject people like the Indians to discuss the question of their ruler's term of office. Under the Musalmans such an offence would have been punished by public flogging. Moreover, we poor people know very little of Lord Hardinge. His place is too high for us even to look at. We know him only by his speeches as we know all Viceroys from Lord Lytton downwards. What has Lord Hardinge done for poor Indians? Has he spent crores of money for suppressing plague and malaria? He has spent money on high education which teaches Indians to discuss politics to which they have absolutely no right. We poor people have, therefore, no particular incentive to pray for an extension of Lord Hardinge's term of office. On the contrary, we shall be sorry to lose an opportunity of enjoying novelty which changes of Viceroys bring every five years. We do not mean to say that Lord Hardinge is a bad man. On the contrary, the very fact that he occupies such a high position proves that he is a good man. We have always praised him and still praise him. We support his Delhi scheme, because we are perfectly sure that not even a thousandth part of the money which will be spent on Delhi would, if it were not so spent, be spent for conquering malaria. Lord Hardinge, we have learnt by experience, is a generous, high-minded, courageous and forgiving official. May he occupy a still higher position at home. But he should not deprive us of the novelty of a new Viceroy.

NAYAK,  
June 30th, 1914.

64. The *Nayak* [Calcutta] of the 30th June writes:—

Extension of Lord Hardinge's Viceroyalty.

If a popular agitation for extending the term of a Viceroy's office be successful, such a Viceroy will cease to be a representative of His Majesty

and will be a tool in the hands of the people. If the help of the people has to be sought for the extension of such a high office, the post loses its dignity. If the Viceroy has to submit memorials or set up an agitation in his favour like Deputy Magistrates, Munsiffs and clerks, he comes to be of the same class as those officers. It is for this reason that *Capital* says that the agitation for extending Lord Hardinge's Viceroyalty has made him look small before the people. Lord Hardinge can still save himself from such an indignity if he can yet see his way to stopping the agitation. He is a good man and a kind-hearted, noble and courageous official. But he is a "diplomat" and has always been in the habit of making clever moves. He cannot be expected to possess the keenness of a good administrator. And hence he has saddled India with an enormous burden of expenditure. We wonder who will bear this heavy load. He has done what he has done, but it would be to his own good if he leaves India now. For us, the public, it is all the same whether he remains here for another two years or goes away immediately, for our lot can never know any change. Rather we should like him to remain here two years more as he has now known India intimately. But the loss would be his only and he ought to take account of that.

65. The *Basumati* [Calcutta] of the 27th June compares the agitation set on foot by Raja Sir Harnam Singh, Raja Daljit Singh and some others for an extension of Lord Hardinge's term of office with the proverbial agitation by the three tailors of Tooley Street. India has known many able Viceroys and Governor Generals, but never before has the Indian public prayed for an extension of anyone's term of office. Even the *Civil and Military Gazette* says that the present agitation is a got up one. Lord Hardinge has done many good things such as the annulment of the partition of Bengal and so forth. But he has also done many things which the Indians cannot support such as the Conspiracy Act, the transfer of the capital to Delhi at an enormous cost and so forth. The Indians, except those who have been benefited by the transfer of the capital and the creation of the new province of Bihar and Orissa, therefore, have no particular cause for praying for an extension of his term of office.

66. The *Hitavadi* [Calcutta] of the 26th June does not believe that Lord Hardinge would like an extension of office but in any event the public at large will not support any movement to that end. Bengalis can never support a statesman who has sought to crush their political supremacy.

67. The *Sanjivani* [Calcutta] of the 25th June writes as follows:—  
 "Lord Hardinge's birth day"  
 Extension of his term of office. In meetings held at Bombay, Lahore and Bankipore on the birthday of Lord Hardinge it was resolved to pray for an extension of His Excellency's term of office in India on the ground that the great works he had begun would not be finished without such an extension. It was not mentioned what those works were. Most probably, the works in connection with the construction of new Delhi were meant. If so, Bengalis have no sympathy with them and they cannot pray for an extension of His Excellency's term of office on the ground that they may be finished under his personal direction and supervision. If fact, the Bengalis do not think that the departure of Lord Hardinge from India would have the consequence of undoing any good work begun by him. The Conspiracy Act has been passed and the Contempt of Courts Act will be passed during Lord Hardinge's regime. No one likes these legislative measures. The Bengalis, however, will remain extremely grateful to him for the annulment of the partition of Bengal, though it came with the transfer of the capital from Calcutta which they do not like. Again, the manner in which he took up the cause of the South African Indians in their late dispute with the South African Government proves that he does not like the diplomatic hypocrisy of calling India the brightest jewel in the British Crown and then kicking the Indians off from the Colonies. He sincerely desires that Indians should be given equal rights and privileges with other British subjects throughout the British Empire. He is not indifferent to the interest of Indians in Canada also. For all these reasons we shall be very happy, if he remains even another five years as our ruler. We are confident that but for the injury caused to his health by the Delhi bomb, he would have carried out many improvements in the administration

*BASUMATI*,  
June 27th, 1914.

*HITAVADI*,  
June 26th, 1914.

*SANJIVANI*,  
June 25th, 1914.

of India, and many of the things which have been done against the interests of the Indians would not have been done. Sir William Wedderburn and Rev. Andrew speak highly of him as a just man who loves India. He acted courageously on the Cawnpore mosque affair, withdrew the prosecution in the Khulna Conspiracy case in spite of the opposition of Sir Edward Baker and annulled the partition of Bengal without consulting anybody. These are undoubtedly marks of his love for the Indians. We shall, therefore, be glad to see him amongst us for any length of time.

DARSHAK,  
June 26th, 1914.

68. The *Darshak* [Calcutta] of the 26th June hopes that His Majesty the King-Emperor will grant the prayer of Indians to extend Lord Hardinge's term of office in India, a prayer which is being opposed by the Anglo-Indian merchant community.

TRIPURA GUIDE,  
June 26th, 1914.

69. The *Tripura Guide* [Comilla] of the 24th June supports the movement for securing an extension of Lord Hardinge's term of office. It is hoped that Lord Crewe will grant the prayer of the Indians in this matter.

HINDI BANGAVASI,  
June 22nd, 1914.

70. The *Hindi Bangavasi* [Calcutta] of the 22nd June supports the movement which has been recently started to petition the Secretary of State for India for an extension of the term of office of the present Viceroy His Excellency Lord Hardinge.

BANGAVASI,  
June 27th, 1914.

71. The *Bangavasi* [Calcutta] of the 27th June accords a cordial and glad support to the movement for the extension of Lord Hardinge's term of office.

NAYAK,  
June 27th, 1914.

72. We shall be really happy, writes the *Nayak* [Calcutta] of the 27th June, if Lord Kitchener, who has been created an Earl becomes our next Viceroy. We like military ways and we know that military rulers are generally generous, candid and courageous. Specially if a man of Lord Kitchener's versatile knowledge and experience rules this country, it will not fare badly.

SANJIVANI,  
June 26th, 1914.

73. The *Sanjivani* [Calcutta] of the 25th June says that the Government of India ought to have expressed abhorrence at the conduct of the young Maharaj Kumar of Hatwa for having married a second time during the lifetime of his first wife. But instead of doing so the Government has conferred on him the high title of Maharaja Bahadur. This does not redound to the glory of the Government.

HITAVADI,  
June 26th, 1914.

74. The *Hitavadi* [Calcutta] of the 26th June refers to a heartrending and disgraceful incident which has happened recently in connexion with the Chandranath shrine. It appears that 22 years ago, one Dharmadas Acharya set up an image of the god Sani (Saturn) at Sitakund and the image gradually came to draw numerous worshippers, some of whom built a suitable temple over it. Dharmadas himself lodged in a part of the temple buildings. Before his death Dharmadas incurred some debts from the late Mohant Jotindraban. After Jotindraban's decease, the new Mohant wanted to realise these debts but Dharmadas expressed his inability or unwillingness to pay. This led to ill-feeling between the parties which culminated in litigation and the Mohant and his manager determined upon effecting Dharmadas's ruin.

The Mohant's present manager Harakumar Mutsuddi is the family priest of the Hon'ble Babu Prasanna Kumar Ray of Chittagong, Secretary of the Sitakund Shrine Committee. It is this manager who exercises complete control over the shrine, for the Mohant is a mere tool in his hands. Dharmadas for some reason or other incurred Harakumar's displeasure and so Harakumar devised steps to eject him from the shrine. Dharmadas's widowed daughter some time ago brought a dirty charge against Harakumar and Harakumar in revenge sought the help of the law to eject Dharmadas and his family from their home.

On the 26th *Jaisi* last, he secured a number of Moslem peons and got them to demolish the whole temple of the god Sani. This is an absolutely unique outrage, since never before was a Hindu found desecrating a Hindu temple with Moslem assistance. Mismanagement and confusion have prevailed at this shrine for long but things have now reached their culminating point.

As regards the manager, the following letter filed in the High Court by the Hon'ble Babu P. K. Ray shows the kind of man he is:—

"Har Kumar Muchaddi is well known to me from his boyhood as his father was a Pujari all along in our family. I am not aware of his being owner of any big estate or business concerns. He was an ordinary Pujari of the shrine under the previous Mahantas and patronised by them. He has no education and strength of character to qualify himself for management of an estate or important shrine as that of Sitakundu."

And the Mohant Kumudban is a simpleton who can be easily led astray by self-seeking men. He is quite unfit for the Mohanta's office. The whole country wants to know what steps Hindu society and the Shrine Committee are going to take in regard to this act of foul outrage.

75. The *Basumati* [Calcutta] of the 27th June expresses horror and indignation at the news of the demolition of the temple of Sani at Chandernath. If it is the work of the Mohant, he should be severely punished for it, specially as the temple is said to have been demolished by Musalman coolies under his order.

*BASUMATI*,  
June 27th, 1914.

76. The *Bir Bharat* [Calcutta] of the 23rd June in referring to the suggestion made by Sir Harry Johnston in the *Times* regarding the utilisation of untitled land by Indians in India instead of going out to foreign lands for the purpose of colonisation remarks that though there is land of this description in India, Indians have not enough capital to invest on these. It is for the purpose of earning money that they go to foreign lands.

*BIR BHARAT*,  
June 23rd, 1914.

77. The *Barisal Hitaishi* [Barisal] of the 22nd June has the following:—

*BARISAL HITAIISHI*,  
June 22nd, 1914.

#### HIGH SOULED TILAK'S RELEASE.

Days pass away but their memory remains. The night of sorrow which seems interminable also ends and the sun laughs again—the morn laughs—and we too laugh. When high-souled Tilak went to jail for six years in old age with a broken health, we thought that he was leaving us for good. But God never sends His honest and devoted servant to untimely death.

Thus Tilak has again returned to the field of work—has again got shelter in the bosom of his dear, beloved countrymen—and we are again laughing. We pray to God that he may live long and do some work in the best way he can for the good of India. Some people are of opinion that he has no strength left for work and so he will fly to England or Germany. We, however, do not believe such statements. If you have to die, mingle your ashes with the dust of your country. God has made over this country to the hands of the English. Honour all the laws made by them as laws of God and serve the country as best as you can. Why should you leave the country in despair? If you do so, we think you will be traversing the will of Providence. We do not believe that Tilak is going to foreign shores simply for preserving his life. However that may be, we thank God that he has not forsaken—and will not forsake—His servant. And this is why we desire to see his life, embittered though it already is by the loss of wife and children, still prolonged.

78. The *Basumati* [Calcutta] of the 27th June writes as follows:—

*BASUMATI*,  
June 27th, 1914.

"Welcome to Mr. Tilak." The generosity which the Government of India has shown by releasing Bal Gangadhar Tilak, the crest-gem of the guardian Deity of India, can be shown only by the English people who have given independence to Greece and abolished slave trade.

The release of Tilak, the great and adorable leader, has not only caused the Mahratta land, hallowed by the dust of Sivaji's feet, or Bombay, the great centre of commerce, to cease vomiting flames of unrest, but suppressed the fire of discontent which spread throughout India, the wave of sympathy

and fellow-feeling which deluged the country. For this the generous Government deserve the hearty thanks of every Indian. The wave of joy which is passing over the country at the release of Tilak, the glory of India, is such as is unknown in the history of modern India, unprecedented and unthought of in the history of dispute between the rulers and the ruled in any country. In modern India, the labouring class has never before shed for any leader tears of joy, wiping off tears of sorrow mixed with the heart's blood.

Tilak is a unique person in India, unique in devotion to the mother country, in genius, intelligence and eloquence. In educated India there is no want of so-called leaders, but none but Tilak has ever won the hearts of even illiterate labourers. Tilak is a natural leader, his lead is accepted by all, successful and effectual. That he is the god of the public mind was proved by the agitation which his imprisonment caused in it. We have seen the incarceration of other leaders mourned in the press and on the platform, but the wave of joy which has been raised by Tilak's release will be indelibly recorded in letters of gold in the national history of India.

Mr. Tilak, the devoted son of the motherland, was imprisoned on a charge of creating discontent in the public mind and spreading sedition. He has now returned to his country after having spent six years in the Mandalay Jail. Though he was banished from the country he was never banished from the hearts of the Indians where he was constantly adored with flowers of love and respect. His mind has not lost its vigour. The heart of the public ever holds the throne of the great man, who is devoted to his country, the man of uncommon genius, who has sacrificed his whole life in the service of his country and countrymen, the natural leader who has opened the eyes of the public with the collyrium stick of knowledge, the lion-hearted man whose strength of character and high, brilliant example have enlightened the hearts of his countrymen and taught them to do their duty. By releasing such a man from imprisonment the British Government has won the respect of the Indian people.

It is but natural for the people to rejoice at Tilak's release and at the same time thank Government for it. It is an expression of sincere respect for a great man and of loyalty to the Government. Tilak has served the country for the last 36 years with singleminded devotion. Once before 17 years ago he was punished for sedition. That was the greatest crime of his life. After being released from imprisonment the high-souled man devoted himself silently to the service of his country. At this time the whole country rang with the trumpet call of a new sentiment, the cry of *Bande Mataram* shook the whole country from the Himalayas to Cape Comorin. In this call Tilak heard the call of the Mother. The votaries to the new idea throughout India made him their leader. Swadeshi and boycott took firm hold of the Mahratta country and the new idea spread on all sides. In the midst of all this Tilak's fortune changed. For six years he was banished from the bosom of his mother country more glorious than Heaven. But for a disinterested hero devoted to his duty, Mandalay and the Mahratta land are both the same.

The manner in which the high-minded British Government treated Tilak during his exile is really praiseworthy. Instances of such good treatment and show of respect towards a convicted man is rare in the past history of India. The imprisonment has not in the least injured Mr. Tilak's mental power, for he could cultivate literature without interruption. He has written three books in jail. It is this whole-hearted and disinterested devotion to work which has made him such a power in India. Can a prison dim the genius of a man, who has discovered the original home of the Aryan race in the snowy polar region? In his prison abode also he wept over the poverty of his country and devoted his whole thought to its welfare.

Had Tilak been born in a past age he would have occupied the throne of the Peshwas. Had he been born in Europe or America in the present times, he would have been a great public leader. It is no fancy, no adulation, no exaggeration. Who can deny that such a natural leader of public mind is only rarely born in any country? He is the god of his followers who are charmed by his great mental power and high abilities, he is the spring-head of nationality, he is the ruler of the public mind. This is why his release has maddened the

whole country with joy and filled the hearts of all Indians with gratitude for the Government. Man naturally bows his head to liberality.

The thread of his Karma has again brought Tilak to the bosom of his motherland. Come, O great apostle of renunciation, the crest-gem of India, come back to the wounded heart of your affectionate Mother. The thirty crores of Indians welcome you with intense and inexpressible joy.

79. The *Hitavadi* [Calcutta] of the 26th June writes :—

"About Tilak."

Balgangadhar Tilak, that pious and spirited friend of his country, has returned to his home at Poona after undergoing 6 years' imprisonment. But that beneficent wife whose love and ministrations made his home a sacred shrine is now in heaven and home is now a wilderness to Tilak. Nevertheless her memory must be a solace to him. But the police detectives find their work again increased because of Tilak's release. Lest any untoward incident should happen, they have posted themselves at Tilak's door, and are noting down information about the identity of people visiting him. Considering the number of these visitors the police will have to use their pens for some time at mail speed.

80. The *Hitavadi* [Calcutta] of the 26th June publishes a letter from one Mohendra Chandra Atarhi to the following effect :—

"A jute tax."

Government is enquiring through Panchaits into the area under jute cultivation in each locality. Villagers believe that the cultivated area under jute will be taxed and hence they are bribing Panchaits to understate the area actually cultivated.

81. The *Hitavadi* [Calcutta] of the 26th June is opposed to the concession recently granted to the International Cotton

Cotton cultivation in India.

Federation by the Punjab Government in the shape of an area of revenue-free land. The Indian public will not benefit to any considerable extent by this concession and if it leads to any excessive area of the Punjab passing under cotton cultivation, it will mean less area under wheat and rice and that will make the problem of high prices of food grains more difficult of solution.

HITAVADI,  
June 26th, 1914.

HITAVADI,  
June 26th, 1914.

HITAVADI,  
June 26th, 1914.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 4th July 1914.



**REPORT (PART II)**  
ON  
**INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 4th July 1914.**

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CONFIDENTIAL

REPORT PART II

INDIAN-OWNED ENGLISH NEWSPAPERS IN BOMBAY

Week ending 30th July 1944

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2. List of Newspapers	The following table gives a list of the Indian-owned English newspapers in Bombay, with their respective circulation figures for the week ending 30th July 1944.
3. Circulation Figures	The following table gives the circulation figures for the Indian-owned English newspapers in Bombay for the week ending 30th July 1944.
4. Analysis of Circulation	The following table gives an analysis of the circulation of the Indian-owned English newspapers in Bombay for the week ending 30th July 1944.
5. Conclusions	The following table gives the conclusions of the investigation into the circulation of the Indian-owned English newspapers in Bombay for the week ending 30th July 1944.
6. Recommendations	The following table gives the recommendations of the investigation into the circulation of the Indian-owned English newspapers in Bombay for the week ending 30th July 1944.
7. Appendix	The following table gives the appendix of the investigation into the circulation of the Indian-owned English newspapers in Bombay for the week ending 30th July 1944.
8. References	The following table gives the references of the investigation into the circulation of the Indian-owned English newspapers in Bombay for the week ending 30th July 1944.
9. Index	The following table gives the index of the investigation into the circulation of the Indian-owned English newspapers in Bombay for the week ending 30th July 1944.
10. Summary	The following table gives the summary of the investigation into the circulation of the Indian-owned English newspapers in Bombay for the week ending 30th July 1944.

LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED  
AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 16th June 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Patrika" Bazar	Calcutta	Daily	Mati Lal Ghosh, age 60, Kayastha	1,400
2	"Ananda Mohan College Magazine."	Ditto	Monthly	Kumud Pandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" ...	Ditto	Daily	Surendra Nath Banarji, age 68, Brahmin	4,500
4	"Calcutta Spectator"	Ditto	Weekly	Lalit Mohan Ghosal, age 40, Brahmin	500
5	"Calcutta University Magazine."	Ditto	Monthly	Khagendra Nath Mitra, Kayastha	200
6	"Collegian" ...	Ditto	Fortnightly	Nripendra Nath De, age 37, Kayastha	1,000
7	"Culture" ...	Ditto	Monthly	Gan Ch. Ray, age 46, Hindu Baidya	500
8	"Darjeeling Mail" ...	Darjeeling	Weekly	Rajendra Lal Sen, Hindu Satgope, age 30.	300
9	"Dawn and Dawn Society's Magazine."	Calcutta	Monthly	Satish Ch. Mukharji, age 52	600
10	"East" ...	Dacca	Weekly	Mohim Ch. Sen, age 61, Brahmo	200
11	"Habul Matin" (English edition.)	Calcutta	Do.	Saiyid Jelal-ud-din, age 61, Muhammadan.	1,500
12	"Health and Happiness"	Ditto	Monthly	Kartik Ch. Basu, age 45, Kayastha	4,500
13	"Herald" ...	Dacca	Daily	Priya Nath Sen, Hindu, Baidya	2,000
14	"Hindu Patriot" ...	Calcutta	Weekly	Sarat Ch. Ray, age 46, Kayastha	1,000
15	"Hindu Review" ...	Ditto	Monthly	Bipin Ch. Pal, Hindu, Teli, age 49	700
16	"Hindu Spiritual Magazine."	Ditto	Do.	Mati Lal Ghosh, age 60, Kayastha	400
17	"Indian Empire" ...	Ditto	Weekly	Shashi Bhusan Mukharji, age 53, Brahmin.	2,000
18	"Indian Express" ...	Ditto	Monthly	Purna Ch. Basu, age 60, Hindu Kayastha	250
19	"Indian Messenger" ...	Ditto	Weekly	Pratab Ch. Som, Brahmo, age 51	650
20	"Indian Mirror" ...	Ditto	Daily	Satyendra Nath Sen, Hindu Baidya, age 35.	1,200
21	"Indian Nation" ...	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 30	800
22	"Indian Royal Chronicle"	Ditto	Monthly	Shamlal De, age 46, Hindu Subranabanik.	Unknown. A few copies published at times.
23	"Industry" ...	Ditto	Do.	Kishori Mohan Banarji, age 35, Hindu Brahmin.	1,000
24	"Modern Review" ...	Ditto	Do.	Rama Nanda Chatterji, Brahmo, age 59	2,000
25	"Mussalman" ...	Ditto	Weekly	M. Rahaman, Muhammadan, age 33	1,600
26	"National Magazine" ...	Ditto	Monthly	Kali Prasanna De, age 66, Hindu Kayastha.	500
27	"Pilgrim" ...	Ditto	Do.	Upendra Nath Basu, Brahmin, age 43	500
28	"Regeneration" ...	Ditto	Do.	Abinash Ch. Ray, Brahmo, age 35	200
29	"Reis and Rayyet" ...	Ditto	Weekly	Jogesh Ch. Datta, age 63	350
30	"Review" ...	Ditto	Monthly	Jogendra Rao Bhagawan Lal, age 32, Brahmin.	1,000
31	"Telegraph" ...	Ditto	Weekly	Satyendra Kumar Basu, age 36, Brahmin	1,200
32	"Unity and the Minister"	Ditto	Do.	M. N. Basu, Brahmo	400 to 500
33	"World and the New Dispensation."	Ditto	Do.	Mohim Ch. Sen, Brahmo, age 60	400
34	"World's Messenger" ...	Ditto	Monthly	Sundari Kakhya Ray, Hindu Mahisya, age 27.	400
35	"World's Recorder" ...	Ditto	Do.	Kali Pada De, Kayastha, age 48	2,700

LIST OF INDIAN-OWNED ENTERPRISES AND THEIR OWNERS  
AND DEBTS WITH BY THE INDIAN INTELLIGENCE BUREAU

[A. H. H. H.]

No.	Name of Enterprise	Where Located	Indian Owner	Value of Enterprise
1	"Amoy" "Hawthorne"	China	...	...
2	"Amoy" "Hawthorne"	China	...	...
3	"Amoy" "Hawthorne"	China	...	...
4	"Amoy" "Hawthorne"	China	...	...
5	"Amoy" "Hawthorne"	China	...	...
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100	"Amoy" "Hawthorne"	China	...	...

## I.—FOREIGN POLINCS.

399. The *Hablul Matin* observes that it is unusual for a Government to

The Anglo-Persian Oil Company  
and the British Government.

acquire rights of ownership in commercial business.

The general principle is that the State should keep

aloof from private business. It is true that rail-

ways in India, Russia, and other countries are owned by the State; but such ownership is justified on the ground of absolute necessity. The only instance of vested interest is the Suez Canal Company, two-thirds of the whole number of shares of which are owned by the British Government. It is, indeed, unusual for a Government to acquire such commercial position, otherwise there would not have been such an animated debate in the British Parliament on the question of the purchase of shares in the Anglo-Persian Oil Company by the Government. The resources of Persia are enormous, and their development is particularly necessary to the welfare of the people, but Persia has not the necessary capital nor skill to exploit the oil-field. From an economic point of view, the purchase of the shares of the Anglo-Persian Oil Company by the British Government is a source of great advantage to Persia. But there are some political questions involved in this action which deserve the most serious consideration. England has to reckon with another Power in dealing with Persian affairs. It is true that Russia and England have come to a definite understanding regarding their respective rights under the terms of the Convention. But when the spheres of influence of the two Powers were fixed, it was considered advisable to keep the middle portion of Persia as a neutral zone, in which there would be no foreign control. This was mainly due to the caution which Lord Kitchener and the British military experts in India thought it their duty to offer the British Government, because they said that it would be extremely difficult for a British Indian contingent to defend such an extended line of frontier so far removed from its base, against the forces of Russia. The danger of a collision between England and Russia may be perpetual if these two Powers are brought into contact in the heart of Persia. The result of the purchase of the shares of the Anglo-Persian Company by the British Government may bring one in close proximity to such grave dangers. The oil fields extend over nearly the whole of Persia. The operations of the company are carried on in the neutral zone. So this action of the British will practically extend their sphere of influence over the whole of the neutral zone. It is difficult to believe that Russia will regard such increase of British influence with indifference. Russia and England are on the best of terms at present, but friendship between two independent States, with conflicting interests, cannot be permanent. Should hostilities break out, Persia will be the centre of the struggle between two mighty Powers. Persia is not in a position to enforce her neutrality. The Cossack and the Sikh will cross swords against each other upon the plains of Iran. It will be natural on the part of the Persian people to entertain such unpleasant feelings. The Persian people and the Moslem population, all over the world, will consider that the obligation of England to maintain the integrity of Persia will be paramount by her purchase of the shares of the oil company. It will bind England and Persia into an indissoluble bond.

HABUL MATIN,  
1st July 1914.

400. The *Hablul Matin* is pleased that the labours of the Delimitation

The Turko-Persian boundary  
settlement.

Commission to settle the frontier line between

Turkey and Persia have come to a satisfactory

conclusion. It proves beyond doubt that there is

*entente cordiale* between the two leading Islamic States. It is the paper's earnest prayer that the bond of friendship between the Sultan and the Shah be strengthened more and more in the future. A well-defined frontier is a source of great advantage to two neighbouring States. If the line of demarcation is not accurately settled, there is a constant danger of friction between the officials on the border. Criminals find it very easy to evade the punishment which they deserve. All smuggling of contraband goods is checked. It is also necessary to place garrisons of troops on the frontier. Fortunately there is no such occasion in the case of Turkey and Persia, as both the powers are confident of their mutual friendship and one does not apprehend any hostile

HABUL MATIN,  
1st July 1914.

incursion from the other. The settlement of this delicate question of frontier in such a businesslike manner, should be an object-lesson to the Western nations, and especially the Balkan States. These States maintain large armies to guard their frontiers at a ruinous cost. Let them learn how to protect their frontiers from the Islamic States, and they will find it no longer necessary to risk bankruptcy in watching the movements of their neighbours. A traveller or a merchant crossing the border line of a State and entering the territory of another is subjected to close examination and put to great inconvenience. It is not the case when one wants to cross the Persian border to visit the fertile valley of the Tigris. It is to be hoped that the satisfactory settlement of the frontier question will lead to a greater expansion of trade between Turkey and Persia, and thus stimulate the material progress of the two countries.

## II.—HOME ADMINISTRATION.

### (b)—Working of the Courts.

BENGALIEE,  
29th June 1914.

401. The *Bengalee* observes that the Lahore Chief Court has upheld the orders of the Local Government directing the forfeiture in one case of Rs. 2,000, and in another of Rs. 10,000 and the printing press of the *Zemindar* newspaper. The decision stands upon a somewhat different footing from that given by the Calcutta High Court in the case of the leaflet *Macedonia*. In that case the High Court declared that no offence of any kind had been committed, but that its jurisdiction was barred by the provisions of the Press Act. In other words, the acts of the Government under the Press Act being executive acts, the High Court could not interfere, especially in view of the provisions of the Press Act which takes away the revisionary jurisdiction of the High Courts. This point did not apparently come up for discussion. The paper wishes it had; as then the public would have been in a position to learn whether the Punjab Chief Court agreed with the High Court. There are one or two points in the judgment which call for criticism. Their Lordships observed that "professions of loyalty on one occasion could not nullify the probable effects of writings on other occasions." Though they may not nullify, they certainly are calculated to modify their effect, in the impression they create in the mind of the reader. If the general tone of a newspaper is loyal and constitutional, an occasional instance of violent writing does not leave that injurious impression on the mind of the reader which would be produced if they be constantly repeated. It is evident from the judgment that their Lordships were disposed to reduce the heavy punishment of forfeiture if they had the power. His Lordship (the Chief Judge) said that under the Press Act it was not open to them to reduce the amount of forfeiture, nor were they prepared to say whether the order of the Local Government confiscating Rs. 10,000 as well as the printing press was excessive or not. The entire order of confiscation should therefore stand.

### (d)—Education.

MUSSALMAN,  
29th June 1914.

402. The *Mussalman* observes that the Calcutta Madrassa curricula are going to be changed. The present Head Maulvi of the Madrassa prepared a scheme which is, it is understood, simply absurd; and to read and understand the books prescribed therein is beyond the capacity of the students for whom they are meant. Moreover, they are voluminous. A few months ago a Conference was held at the instance of the Hon'ble Nawab Saiyid Shams-ul-Huda, which discussed the said scheme and made recommendations for changed curricula, which are now under the consideration of the Government of Bengal. The Conference was not properly representative, and some of those who ought to have been invited to it were totally ignored. If the Head Maulvi's scheme be given effect to, even partially, it would be disastrous to the cause of Madrassa education in Bengal. It would be well if the Government of

Bengal publishes the proposed curricula or the scheme for public criticism and comes to an ultimate decision after criticisms have been offered from all quarters and from all points of view.

403. The *Amrita Basar Patrika* remarks that the significance of the action of the school authorities in Barisal not to admit plucked students cannot be overestimated. It need hardly be said that they themselves are helpless to remove the public complaint on this head, as they are merely acting under instructions. The fact is, Barisal is not the only place which is suffering from the unsympathetic educational policy of Mr. Stapleton. The same complaint has been coming from all over East Bengal. Indeed, his attitude towards the student class has given rise to great public discontent and alarm. He may perform a great feat by a stroke of his pen—but what is play to him means death to thousands of people. It is time that Government intervened and put a stop to the cruel educational policy of Mr. Stapleton.

AMRITA BASAR  
PATRIKA,  
29th June 1914.

404. The *Herald* remarks that a meeting of the College Council was held on the 26th to consider the admission of boys in the 1st year class. First of all, the Principal produced the register of candidates seeking admission in the 1st year class, who numbered 360. Then the Principal proposed to admit only the 1st division candidates, whose number was about 100, on the ground that there was no accommodation for more than 100 boys. Strong opposition came from non-official members. After much heated discussion his limit of accommodation was extended to 150 boys. Still the non-official members pressed for 300 boys, and the President, Mr. Spry, made an amicable settlement and said that 200 boys might be admitted, and the Principal, after demurring a little, agreed to accept the proposal. A proposal was then put forward to admit all 300 students, but when it was found that the College would have to open two sections to accommodate the number, 210 students in the 1st year class were decided on. Though it has been decided by the Council to admit the above number, some serious exceptions have been made with regard to the matter of admissions at the suggestion of the Principal. First of all, among the 210 boys, no 3rd division shall be allowed to come in. Secondly, those who have not applied on or before the 23rd June, in whatever division the candidates have passed, are shut out, though there was no previous notification to the effect. At this there was some opposition and the Principal said: "I am not bound to accept any number of applications." By this rule, if the journal's information is correct, many 1st division candidates, and students who are likely to get scholarships, will be refused admission.

HERALD,  
30th June 1914.

405. The *Bengalee* congratulates His Excellency on the speech delivered by him on the occasion of the distribution of prizes to the students of the Civil Engineering College at Sibpur. The appreciatory terms His Excellency used as regards the importance of this institution to the future of Bengal would lead one to discard all apprehensions about its contemplated abolition or removal. If the Sibpur Engineering College is, according to His Excellency, "an institution of very great importance to the future of Bengal," then it is only reasonable to hope that he will not lend his support to any movement for impairing its usefulness. Further, as His Excellency is convinced that the difficulties felt by the *bhadralok* class owing to the rise in prices and wages are real and that institutions like the Sibpur College alone can provide means of escape from them, it stands to reason to expect that he will not only try to retain the existing institution on the present site and in its present state of efficiency, but establish others to develop the technical skill in Bengali youths which he is so much desirous of fostering in them and for which he believes they have the necessary mental aptitude.

BENGALUR,  
3rd July 1914.

(e)—Local Self-Government and Municipal Administration.

406. The *Bengalee* remarks that the communication addressed by the Bengal National Chamber of Commerce to the Calcutta Improvement Trust in connection with the Radha Bazar Improvement scheme, is very disappointing reading. The Hon'ble Rai Bahadur Sita Nath Ray is the

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Honorary Secretary of the Chamber and also a member of the Improvement Trust. It is impossible that the scheme as at first designed can meet with his approval or that the Bengal National Chamber of Commerce can regard with placid indifference the grave menace to the oldest, largest and most important trade centre of Calcutta. The journal is aware that the Radha Bazar and China Bazar traders are not represented on the Chamber, and it is on this account that the Bengal Traders' Union has been established. But still it was the clear duty of the Chamber to express itself definitely on a subject which affects a large number of traders, most of whom are Bengalis. The letter of the Chamber is a feeble, halting document lacking in emphasis. After dealing piecemeal with the scheme, the Committee of the Chamber maintains that the scheme of extending China Bazar Street diagonally is open to objection. The diagonal alignment at the northern end near the junction of Clive Street and Harrison Road is also objectionable, as it would lead to heavy congestion of traffic at that point. Using very mild language, the Committee objects to diagonal roads as unsuited to the requirements of Calcutta. As designed, Street Scheme No. VI will benefit nobody, but will add to the confusion and congestion of traffic at the Harrison Road and Clive Street crossing. The injury to trade must be obvious to the most obtuse intelligence. Consequently, a new alignment to the east of the Scotch Kirk is the only solution of the difficulty.

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PATRIKA,  
29th July 1914.

407. The *Amrita Bazar Patrika* remarks that it is astonished at the attitude the Bengal National Chamber of Commerce has taken towards the Radha Bazar scheme. The Chamber consists of leading and public men. How could they support a scheme which, if carried out, would spell ruin to the largest and the most important Indian trade centre in Calcutta? It is sufficient condemnation when it has the hearty approval of such a bitter opponent of Indian interests as the *Englishman*. After this, what is there to choose between the Bengal Chamber of Commerce and the Bengal National Chamber of Commerce? As far as the journal has been able to ascertain, the Indian public of the city is entirely opposed to the scheme, and the National Chamber of Commerce should be aware of it. The chief cause of the downfall of this country is that Indians do not know what united action is. The adversity of the Radha Bazar tradespeople means the prosperity of the European merchants and traders. And a Chamber of Commerce that calls itself "national" throws overboard its own kith and kin, without rhyme or reason, for the benefit of the foreigners! Surely the Bengal Chamber of Commerce would have never acted in this foolish and suicidal manner, when European interests clashed with the Indian.

BENGALIAN,  
30th June 1914.

408. The *Bengalee* comments on the inconvenience which the public is put to owing to the badly-organized condition of the Improvement Trust Tribunal. First of all no permanent Judge has been appointed, with the result that although there is a large number of cases pending, the claimants cannot get any relief. Still, the claimants could up to a short time ago file appeals and make applications before the acting Judge. But since the elevation of Mr. Walmsley to the High Court Bench no Judge has been appointed and consequently there now exists no Tribunal at all. And what is the result? Why, on Wednesday last, the 24th, some cases were to have been heard, the claimants having had notice to that effect. They appeared after having instructed their respective legal advisers and having incurred costs, only to find that there existed no Tribunal at all—there was no Judge, nor were any Assessors summoned to hear the cases. The paper appeals to His Excellency the Governor to set matters right, and feels sure that it will be done as soon as it is brought to his notice, and in doing so, emphasises the fact that, in order to command the confidence of the public, the Tribunal should be presided over by a member of the Bar, preferably an Indian, with experience in original work.

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PATRIKA,  
3rd July 1914.

409. The *Amrita Bazar Patrika* observes that if the doings of the Improvement Trust have created alarm and consternation among the Indian community of the town, the persistent rumour to the effect that the present Special Land Acquisition Collector, who has given some satisfaction by his awards to those who have hitherto appeared before him as suitors, is going to be relieved of the major portion of his work, the same being entrusted to a subordinate officer, has added to the intensity of that feeling. The present Collector, being a

civilian, can hold his own; but it is naturally feared that a subordinate officer in his place will be wax in the hands of the powerful Trust authorities. The paper is glad that Dr. Sarat Chandra Banarji, a son of Sir Gurudas Banarji, has been appointed as a Judge of the Improvement Trust Tribunal.

410. The *Bengalee* is glad to learn that Government has decided not to appoint Mr. Low as Chairman of the Baidyabati Municipality. The vote was by a minority of the Commissioners, but unfortunately supported by local officials. Now that the Government has deferred so far to public opinion, it might go a step further and unreservedly accept it. The majority of the Commissioners have requested the Government to appoint Rai Mahendra Chandra Lahiri Bahadur as Chairman. If he was a Commissioner the intervention of the Government would not have been necessary. The Commissioners themselves could have elected him. But the Rai Bahadur lives close to the Baidyabati Municipality and has, it is believed, a garden within its limits. He has thus considerable interest in the affairs of the Municipality, and as the majority of the Commissioners want him to be their Chairman, the confirmation by Government would be welcomed with open arms by all.

BENGALUR,  
26th June 1914.

(h)—General.

411. The *Hindoo Patriot* observes that when the Bengalis are asked to join in the movement for securing an extension of Lord Hardinge's term of office, they may do worse than bear in mind the following considerations. By removing the Capital from Calcutta to Delhi, Lord Hardinge has practically ensured the exclusion of Bengalis from the Imperial Secretariat offices. Many a Bengali has found a clerkship in a Government of India Secretariat office to be a stepping-stone to higher things. In another twenty years, the Bengalis who, not long ago, almost monopolised the clerical appointments in the Imperial Secretariat offices, will have been replaced by up-countrymen, and a Bengali clerk in a Secretariat office will have become a rare phenomenon. The Bengalis have greatly distinguished themselves in the profession of law and have found it a very lucrative one, too. There is not a European merchant-prince in all India whose income will bear a comparison with that of a Rash Bihari Ghosh or a Satyendra Prasanna Sinha. The Calcutta High Court is to be cleft in twain, a new High Court is to be set up at Bankipur, and thus the income of the Bengali barristers and pleaders will be reduced. The constitution of a new province, composed of Bihar, Chota Nagpur and Orissa, will inevitably tend to exclude Bengalis gradually from all the branches of the Public Service in the new province. Twenty years hence, there will not be a single Bengali Sub Judge or Munsif, Deputy Magistrate or Sub-Deputy Magistrate, Civil Surgeon or Assistant Surgeon, Engineer or overseer, Professor or schoolmaster, nazir or sheristadar or clerk left in the districts of Bihar, Chota Nagpur and Orissa, nor any Bengali pleader practising in the Courts there. Calcutta has long been a great educational centre. So, the Calcutta University is to be dismembered by the setting up of a sister University at Dacca and another at Bankipur, and this is calculated to ensure an automatic reduction by something like 60 per cent. in the number of students residing in Calcutta. This exodus of students will touch the pockets of house-owners in Calcutta to a very serious extent and cause a depreciation in land values which will prove ruinous to not a few of them. So every class of Bengalis will have good reason to look upon Lord Hardinge as the author of their degradation and downfall—except the few who are either already under personal obligations to His Excellency or are living in the hope of being shortly included in that category. The regular, annual contact with the members of the Government of India was one of the causes of the political influence of the Bengalis. Now Bengal has been practically shut out of this highly beneficial contact, and signs are not wanting to show that the political influence of the Bengalis has already begun to wane. "There are some of the 'rare and refreshing' fruits of the Delhi policy—these are some of Lord Hardinge's incomparable claims to the gratitude of the Bengali nation." Now the *Bengalee* may be a dreamer but is not a fool. Babu Surendra Nath

HINDU PATRIOT,  
26th June 1914.

Banarji's paper is the only Calcutta paper that has dared to support the movement in favour of the extension of Lord Hardinge's term, though in a most apologetical tone, "like a guilty thing abashed."

### III.—LEGISLATION.

BENGALUR,  
3rd July 1914.

412. The *Bengalee* observes that the second reading of this Bill in the House of Lords elicited a debate which is certainly interesting. In moving the second reading Lord

The India Council Bill.

Crewe refuted the criticisms levelled against the measure. Some advocated the abolition of the Council, but such a proposal could not be seriously entertained. As the India Council exists, it is mainly an advisory and consultative body with a restricted veto upon certain actions of the Secretary of State. The features of the change proposed by the Bill are the appointment of two Indian members as a statutory obligation and not as a matter of discretion with the Secretary of State, and the attachment of particular members to particular departments. Lord Curzon moved the rejection of the Bill on the ground that it was a bad Bill and radically unsound in principle. He said the Bill was the handiwork of Mr. Montagu, who wanted to destroy the existing machinery of the Council because it did not suit his ideas. The journal fails to understand what occasion there was for bringing in the name of Mr. Montagu or insinuating that Lord Crewe is a puppet in his hands. Mr. Montagu is no longer at the India Office, and so long as Lord Crewe is prepared to stand sponsor to the measure, it is immaterial whether it was prepared by Mr. Montagu or some one else. The appointment of two Indian members by election did not commend itself to Lord Crewe, and it is hardly necessary to say that Lord Curzon approved of it still less. Lord Courtney's suggestion that the Bill should be referred to a Select Committee was a wise one. If the Bill were rejected, the Indian deputation at present in England would return disappointed. Lord Courtney spoke of the grave unrest in India and the need for the co-operation of Indians. The debate was adjourned to the 6th July. Lord Curzon is not the spokesman of his party. It remains to be seen what attitude Lord Lansdowne will assume towards the Bill. If the debate and the voting follow party lines and the Bill is rejected—the Unionists having an overwhelming majority in the House of Lords—it will be a matter for regret, but the Government will scarcely insist on introducing it again in the House of Commons and forcing it through and over the House of Lords like the Home Rule Bill.

### VI.—MISCELLANEOUS.

AMRITA BAZAR  
PATRIKA,  
27th June 1914.

413. The *Amrita Bazar Patrika* remarks that Mrs. Besant wrote, the other day, in her letter to the *Christian Commonwealth*:— "It (the Indian Civil Service) knows

White crusade against India.

nothing of the great and ancient civilization which existed ere Athens rose and Rome was founded; it knows not that Greek philosophers sought wisdom from India, and that the literature which still dominates Europe drew largely from Indian thought." The white races have thus every reason to be grateful to India. Why, then, this bitter and determined crusade against Indians in all Western countries? America is said to be the most liberal-hearted country, but even there, the Indians are to be expelled! In a powerful article in the current number of the *Modern Review*, Dr. Sudhindra Nath Basu, M.A., P.H.D., Lecturer, State University, Iowa, severely criticises the new Bill which the United States Congress has introduced for the exclusion of Indians from America. Now Mr. Bryan, the American Secretary of State, carries as much influence with the Government of the United States as President Wilson himself. Mr. Bryan not only visited this country but wrote a book in which he showed sympathy for the Indian people and pleaded their cause most enthusiastically. He came across some prominent Indians and assured them that he would do his best for the amelioration of their country. And yet all the assurance

he could give to the writer, Dr. Basu, who saw him on this subject, was—"If the Indian Government can submit a suitable plan to restrict the Hindu immigration from America, then we will consider that plan and may refrain from passing a Hindu immigration law." Dr. Basu thereupon saw the British Ambassador, Sir Arthur Springrice, who dismissed him with an evasive and diplomatic reply. It remains to be seen how the India Government acts and moves in the matter. A sojourn to America for acquiring knowledge and experience in science and arts has become as much a necessity to the educated Indians as a sojourn to England itself. To shut them out from that country or throw immense difficulties in their way to proceed there, would be something like a national calamity. Here is a fact to which the special attention of the Americans may also be invited. They sell a very large amount of their manufactures in India, and their trade with this country is growing apace. It is therefore to their interests that they should be on friendly terms with its people. But if they assume a hostile attitude towards the Indians, the latter may be driven to retaliate by boycotting American goods. Such an undesirable state of things should be avoided. Americans have allowed the Negroes not only to live amongst them but possess all the rights of an American citizen. Surely it will not be to their credit if they adopt any drastic measures with a view to prevent the entry and residence of Indians in their country. The *Modern Review* also contains a thoughtful article on the condition of the Indians in South Africa by Mr. W. W. Pearson, M.A. In presenting a long report on his recent visit to South Africa, he subjects the indenture system of Indian labour to the most searching criticism, which deserves a careful perusal by all Indians and friends of India. Here is a passage from his article:—"The revenue was only about £4 per head of the white population in 1860 when the Indians were first introduced, whereas now it is nearer £40." That is to say, the white planters have increased their income tenfold with the help of the Indian labourers in half as many decades, and in return they give their benefactors more kicks than ha'pence. Mr. Pearson has not, the journal is afraid, added any strength to his position, but rather weakened it by coming down on the caste system in India. He quotes Babu Rabindra Nath Tagore on the subject as his authority. But Babu Rabindra Nath is as much an authority on this subject as he himself is. Almost the same tale comes from Canada. The fight which a handful of Indians are having with the mighty Dominion Government reflects as much credit on the former as the reverse of the same on the latter. Fancy Indians will not be allowed to touch Canadian shores, much less to live within its territories, simply because they are Indians, and as a sober, industrious and economical people they can outdo the white labourers of the soil in fair competition. Of course, Canadians have every right to come to and hold high appointments in India. Indians are pariahs in their own country. The Indians are proud of the fact that they are British subjects. But as a matter of fact they are made to feel everywhere that they are practically a race of slaves, though they are under the protection of the mightiest Power in the world, which often plumes itself on having driven slavery from its territories.

414. *The Amrita Bazar Patrika* observes that Mrs. Besant deserves the gratitude of the whole of India for her advocacy of the cause of this country. The journal's London correspondent remarks regarding her speech at Queen's Hall:—"But here is a significant fact; the Press this morning either ignores altogether this valiant and dignified statement of India's case or accords it but a few lines." That is the misfortune of India. If Miss Sorabji had made a speech full of nonsense and vilification of the Indians, the *Times* and papers of the same ilk would have not only published her words prominently, but lauded her up to the "seventh heaven." It also seems that Mrs. Besant has chosen an inopportune time to put the case of India before the English public. Englishmen at home are just now engrossed with their own domestic troubles and have no thought for foreign matters, specially anything relating to this hapless country. It is from the Irish members and the working classes in England that India expects genuine sympathy; but they have at present neither time nor inclination to apply their energies to questions which do not concern them personally. All the same, Indians cannot do without an agitation in England; for, it is

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the British people, and not Indian administrators, who are the real masters of India. There is hope yet for Indians when influential men like Lord Brassey are taking such keen interest in Indian affairs. Mrs. Besant's earnest appeals to her countrymen for justice to India, both in their own interests and those of the latter, may not also go quite in vain. The salvation of India, however, rests practically in her own hands. There was a time when England herself was very poor and weak. Although they had a much smaller country than the English, yet a Dutch vessel actually went up and down the Thames with a broom attached to it, intimating that they (the Dutch) would sweep them (the English) into the sea. And these Dutch people at one time actually beat the English not only in naval, but also in industrial, enterprise. The virtues of Englishmen, however, saved them; they rose step by step to their present high position. They were not "human sheep" like the Indians to remain content with their abject lot. There was a book published in England in 1676 under the significant title, "How to outdo the Dutch without Fighting." And the author, Andrew Yarranton, remarked: "Inasmuch as we cannot fight on the seas as our boats are inferior to those of the Dutch, if we are to exist at all, we must sharpen the wits of the people." "Take that advice, ye Indians, to heart! We also, if we are to exist at all, must 'sharpen the wits of the people.' Let us follow the advice which this patriotic Englishman, stricken down with sorrow by the low condition of his country, offered." When Yarranton doubted whether "we could exist as a nation," he magnified the wretchedness of England. For it was not likely that England would go to ruin, because the lace manufactured in Flanders was purchased by the English people. But in regard to India, its very existence is actually in peril. Indians do not perceive it, because they are possibly doomed. People even from the most distant countries, however, perceive their decay and foretell ultimate extinction. Of course Indians cannot help relying on the rulers, but they must depend mainly on their own exertions, for the regeneration of the country. The people are sheepish; they do not feel for their motherland; they dissipate their energies upon personal interests or trivial matters. They can yet secure something like self-government and revive some of their industries purely by their own efforts. In short, this attention should be directed more to economic and sanitary matters than political. Indian spinning wheels once supplied enough yarn and thread for manufacturing the cotton and silk fabrics of the whole of India and a large part of the world. It can yet do the same if the female members of every Indian householder, as in past days, would turn their spinning wheels regularly. But no attempt in this connection has ever been made.

L. N. BIRD,  
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11, CAMAC STREET;  
CALCUTTA,

The 4th July 1914.